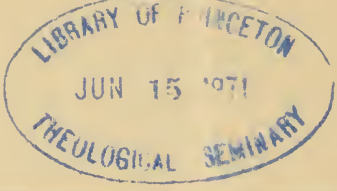


BX 4983 .F7 M4 1831
American Sunday-School Union.
Memoirs of Augustus Hermann Francke

Longacre Sc.

A. H. FRANCKE.

Professor of Theology in the University of Halle and Founder of the Orphan House at that place

Published by S.S. Miller

"ὧν, ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν" Heb xiii.7

JUN 13 1971
THEOLOGICAL SEMI

MEMOIRS

OF

AUGUSTUS HERMANN FRANCKE.

PREPARED FOR THE AMERICAN SUNDAY SCHOOL UNION, AND REVISED BY THE COMMITTEE OF PUBLICATION.

AMERICAN SUNDAY SCHOOL UNION,

PHILADELPHIA:

NO. 146 CHESNUT STREET.

1831

Eastern District of Pennsylvania, to wit:

BE IT REMEMBERED, That on the twenty-fourth day of November, in the fifty-fifth year of the Independence of the United States of America, A. D. 1830, PAUL BECK, Jr. Treasurer, in trust for the American Sunday School Union, of the said District, has deposited in this office the title of a Book, the right whereof he claims as Proprietor, in the words following, to wit:—

"Memoirs of Augustus Hermann Francke. Prepared for the American Sunday School Union, and revised by the Committee of Publication."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the authors and proprietors of such Copies, during the times therein mentioned"—And also to the Act, entitled, "An Act Supplementary to an Act entitled, 'An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the authors and proprietors of such Copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching Historical and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

ADVERTISEMENT.

This work has been prepared principally from a life of the excellent Francke, which appeared at Halle, in Prussia, in the year 1817. His name is not unknown to the public, as it is always associated with the celebrated Orphan House at Halle, and some works of his which have been translated into English. The history of his life is, however, but little known among us at the present day; the only accounts of him, in our language, being short prefatory notices attached to translations of two or three of his works, and one or two articles in religious periodicals.

The life of Francke is one of those which display in strong colours the power of true faith, and which it is so improving, as well as interesting, to contemplate. It is, therefore, the hope of the compiler, that this more extended account of it will not be unacceptable to the christian community.

In reference to the execution of the work, it is to be stated, that in the passages which are given as Francke's own language, the attempt has been to present the thought, rather than the peculiar form of expression, of the original. As an apology for some of

the defects of the composition, it may be added, that the best scholars have found it difficult to write with perspicuity and simplicity with a German model before them.

It would have been easy to make a larger book, by giving more numerous extracts from the writings, and detailing more minutely the facts in the life of Francke. The present size has, however, been deemed more appropriate to the class of readers for whom it is principally intended—the older scholars in our Sabbath Schools. To them it is affectionately recommended, with the prayer, that it may be used by the Spirit of God as a means of bringing them to an experience of the blessedness of true religion.

R. B.

Princeton, (*N. J.*) *Sept.* 15, 1830.

CONTENTS.

INTRODUCTORY REMARKS. *Page* 7

CHAPTER I.—Early History. 15

CHAPTER II.—His Residence at Luneburg. 25

CHAPTER III.—His Residence in Hamburg—Return to Leipzig—Difficulties at that place—Settlement at Erfurt—Labours there—Appointment to a Professorship at Halle. 40

CHAPTER IV.—His Labours as a Pastor. 55

CHAPTER V.—University of Halle organized—Appointment of Professors—Francke's difficulties with the Ministers of Halle. 72

CHAPTER VI.—Labours as a Professor—New difficulties at Halle—Opposition from abroad. 81

CHAPTER VII.—The Orphan House—Circum stances which led to its erection—Difficulties attending the work. 101

CHAPTER VIII.—Departments of the Orphan House—Its extent—Method of Instruction pursued. 140

CHAPTER IX.—His private life—Labours in behalf of Missions. 152

CHAPTER X.—His latter years—Tours for the restoration of his Health—His death. 160

MEMOIRS

OF

AUGUSTUS HERMANN FRANCKE.

INTRODUCTORY REMARKS.

In estimating the character of an individual, we are to take into consideration the situation and circumstances in which he is placed; for nothing is more manifest than that they exert a strong influence upon his character. Such is the nature of man, that he cannot avoid receiving more or less impression from his education—associates—the state of moral feeling in his country—and the varied events of his life. If all this influence be salutary, we look upon him who becomes profligate and licentious, as almost a monster; and, on the contrary, we admire him who, surrounded by wicked men and educated

under their influence, dares to live a moral and religious life. It is precisely thus in the history of professed christians. It is generally found that even those who call themselves the children of God, and confess their obligations to live devoted to his service, sink to the level of religious feeling which prevails around them; or, if it be more elevated than their own, attempt to rise to the same standard. Of course, then, that person, who, in the midst of surrounding coldness and inactivity, resists this downward influence, and manifests the true spirit of the gospel, deserves our esteem more than one who manifests the same spirit in more favourable circumstances. It is for this reason that we admire the character of the leaders of the Reformation, and hold up Luther and Melancthon as examples for our imitation.

If these things be true, there has seldom lived a man who more deserves our admiration than the subject of this little biography. He stands out, with a few others, in the history of his times, as a light in a dark place, exhibiting, under very unfavourable circumstances, a faith and zeal truly remarkable. A

little more than a century before, the German church, under the influence of the Reformers, had cast off the bonds of the Romish hierarchy, and begun again to manifest the influence of a purer doctrine than had been taught for centuries. But scarcely had the holy men, who stood at the head of that movement, been gathered to their fathers, when symptoms of decline began to be seen. Instead of cleaving to the Scriptures as the sole standard of faith, and directing their lives according to scriptural precepts, their successors suffered themselves to be involved in unprofitable controversies with the Romanists, in which they made more use of the arguments of an absurd philosophy, than of the simple declarations of the Bible. As an almost inevitable consequence, preachers and people began to content themselves with an adherence to the *doctrines* of religion, without regard to their influence upon the heart and life. In the latter part of the sixteenth, and during most of the seventeenth centuries, the ministers of the Lutheran church possessed little more than a mere correct, speculative belief, without the fruits of the Spirit. Their attach-

ment to the forms of their church and their creed became, as is common, the more bigoted in proportion as the vital principles of the system were neglected. Every deviation from their views was denounced as heresy. Controversial theology was the favourite study, and the examination and interpretation of the Bible was considered as of minor importance. A celebrated theologian, who began a course of lectures on the book of Isaiah, was compelled to stop at the end of the first chapter for want of attendants. The consequence of all this was, that the preachers, instead of explaining and applying to their hearers the declarations of God's word, employed their time in discussing the disputed doctrines of their day, or in discoursing upon the most frivolous topics. The Bible became an unknown book to the bewildered people, who "perished for lack of vision."

This lamentable state of things was not to continue long. It pleased God to raise up men who began their efforts to bring about a change in the state of theological opinion, by making the Bible and the writers of the early church a more general subject of study. It

was necessary, however, in addition to this, to give, if possible, a more practical character to religion. Many pious laymen had been driven, by the want of spiritual nourishment, which was not to be found in the cold, controversial style of preaching so common, to study, in a more private way, the truths of the Bible, and apply them to themselves. But they were not sufficiently guarded against error themselves to produce any very extensive effect. Pious and learned theologians were needed for this purpose, and these were providentially provided in the persons of Arnd, Gerhard, and Aůdreœ. These excellent men prepared the way for the introduction of a better state of things, which was brought about principally through the agency of Philip Spener. This remarkable man was born in Alsace in 1635, and, after filling various important stations in the church, died at Berlin in 1705. It was the grand object of Spener to bring theology to a more complete conformity to the model of Scripture, and give it a more practical character. He urged the necessity of founding the doctrinal views of the minister entirely upon the Bible; and maintained

that no one could properly preach the gospel who had not felt its transforming power. He exclaimed against the prevailing style of preaching, and declared his belief that the doctrines of sin, redemption, and sanctification should be the principal subjects of illustration and application. In his zeal for the improvement of the clergy, he did not neglect the interests of the people. His sermons were of an eminently practical character, and produced the most desirable results wherever delivered. In addition to his public preaching, he held little social meetings in various places, and presented on these occasions the truth of God in a more familiar manner, sometimes conversing with individuals, at others asking questions upon and explaining his discourses which they had heard. His influence thus constantly increased as he advanced in life, and in Berlin became very great, not only among the people, but with the Elector himself and his court. On account of this he was enabled to direct, to some extent, the appointment of the professors in the new university at Halle; so that he may be considered, in a considerable measure, the author of all the

good which that university afterwards accomplished.

But this wide extended and excellent influence which Spener exerted, instead of securing universal esteem, seems only to have excited the enmity of a large number of his countrymen. That large class of theologians which we have above described, looked upon his piety and zeal as mere hypocrisy, and opposed him with all their might. They attacked his writings and himself in the most violent manner; and among other epithets which they applied to him was that of *Pietist*, a term about equivalent to *Puritan* in English history. The name soon became a common epithet for those who manifested any remarkable degree of pious feeling; and as the influence of Spener had awakened many to vital religion, and as this number constantly increased, it continued for a long time to be applied to all the evangelical part* of the

* It is, however, but just to state, that there were some among those who professed to be followers of Spener, who acted in a very improper manner, and taught some very erroneous doctrines. The number of these was very small, compared with that of the truly pious; and the enemies of the Pietists did not take any pains to distinguish the good from the evil. Every

Lutheran church. By many, who, like the apostles, rejoiced that they were permitted to suffer shame for the name of Christ, the epithet was considered as an honourable testimony of their character, and as such they continued to use it, though in a different sense from that which was intended by those who invented it.

About the time when Spener was beginning to see the blessed effects of his labours, there appeared upon the stage a young divine, who was destined by God to be a principal means of continuing the revival of religion which was now begun in Germany. This was Francke, the subject of these memoirs.

one who differed from themselves in the warmth of his feelings, or who manifested any disposition for a change in the state of the church, was at once set down as belonging to this hated sect.

CHAPTER I.

Early History.

Augustus Hermann Francke was born at Lubeck, in the northern part of Germany, on the 23d day of March, 1660.* In the year 1666, his parents removed from that place to Gotha, where his father was appointed court counsellor and director of schools for that principality, by Duke Ernst the Pious. Of this parent it pleased God to deprive him, by death, at the age of seven years.

His father had been particularly attentive to the education of this, his only son. He had with all a father's anxiety, instilled into the mind of his child the principles of the christian religion, taught him by example and precept his duties to God and man, and employed for him in addition a private teacher. After his father's death, his mother pursued the same course with him, until his thirteenth

* His father was John Francke, a doctor of laws, and a distinguished officer of the church.

year. He states, that at this time, study was to him more pleasant than any other employment, which must appear not a little surprising at such an age. He was, also, during this whole period, more or less interested in the subject of religion. In his tenth year he was so completely weaned from the common desires and amusements of childhood, that he asked his mother for a little room, which he might call his own, where he might study and pray without interruption. This request was granted; and it was his habit, when he returned from his teacher, to retire there, and, closing the door, to pray earnestly to God. It is stated, that he used to say frequently at these times, "Lord, all things and all persons will, in the end, be made to glorify thee: but I pray that thou wouldst so order my whole life, that it may be spent to thy glory alone." His youngest sister seems to have exerted a most happy influence upon him. She was three years older than himself, and, to all appearance, loved God from her infancy; and being one of the most lovely and cheerful of the family, and nearest to his age, he was tenderly attached to her. She taught him to

imitate her in carefully and frequently reading the Bible and other serious books, and, among the rest, Arnd's "True Christianity." But it was his lot to be soon after separated from this sister; for God took her to himself at an early age. After the death of his sister, he was left without any one who would so directly influence his feelings and conduct. The little spark which had been enkindled in his bosom was not, however, extinguished, though it did not burn with the same vigour as before. He was exposed, too, to the effect of evil example in his daily intercourse, which blunted, to some extent, the tenderness of his feelings, and caused him, in after times, much sorrow, for it led him to neglect these early influences of the Spirit.

In his thirteenth year, he was sent to the Gymnasium, or public school at Gotha, where, notwithstanding his youth, he was soon distinguished on account of his attainments. He received the year after the certificate of preparation for the University; but, being too young to pursue his studies there with advantage, he spent the next two years at home in studying the languages more extensively than

was usual in the schools at that time. He manifested, even at this period, a taste for theology, read a number of works of that character, and determined to pursue his studies, in reference to the ministry.* But, notwithstanding this, he acknowledges, that pride and ambition had a strong control over his conduct, and that his zeal in the pursuit of knowledge hindered his attention to more important concerns. He continued, however, his habits of private prayer, and seems, in general, to have been prudent and moral in his deportment.

At the age of sixteen, he went to the University of Erfurt. He attended the lectures upon history, metaphysicks, geography, and Hebrew, until the autumn of the same year, (1679,) when, in consequence of the offer of a scholarship in the University of Kiel, of which his uncle had the direction, he went to that place.

In Kiel, Francke lived in the family of the

* It should be remarked, in explanation of this, that at that time the only qualifications which were generally thought necessary for a minister of the gospel, were external morality of conduct, and an attachment to the forms of the church.

celebrated and excellent professor Kortholt. He attended his lectures on theology, enjoyed the advantages of his library, and received from him, in connexion with one other student, private instructions in church history and philosophy. Besides these, he heard lectures upon natural history, and some other subjects, and studied the English language, all of which he attended to principally in reference to their connexion with theology. While at this place, he seems to have been, as is too frequently the case, so much absorbed in his studies, as to have little time or disposition for attention to the more important subject of religion. In speaking of himself, he says, "I knew how, at that time, to discuss all the doctrines of theology and morals, and could prove them from the Bible. I was correct in my external conduct, and neglected none of the forms of religion; but my head, not my heart, was affected. Theology was to me a mere science, in which only my memory and judgment were concerned. I did not make it practical. When I read the Bible, my effort was to become acquainted with its doctrines, not to apply them to my-

self; and though I wrote volumes of notes upon it, I never took care that its precepts should be written on my heart." The influence which Kortholt exerted upon him, at this period, was such as to lead him, at times, to pray earnestly, that God would change his heart, and give him the spirit of his children. He often walked alone upon the sea-shore in the neighbourhood, and meditated upon three things:—how he should become holy—how he should become learned—and how he should acquire the talent of making his knowledge useful to others. He was, however, still in darkness as to the means of obtaining the favour of God and deliverance from sin.

After a residence of three years at this place, and the completion of the usual course of study, being dissatisfied with his knowledge of Hebrew, he determined to go and put himself under the direction of the famous Hebrew teacher, Ezra Edzardi, at Hamburg. It may not be uninteresting to state, in few words, the plan of study recommended to him. He was directed to make himself thoroughly acquainted with the signification of all the words in the first four chapters of Genesis, and

not to trouble himself for the present with the grammar. He was surprised and disappointed at this advice, but followed it; and when he next went to his teacher, found, to his satisfaction, that he had become master of one third of the words in the Hebrew language. Edzardi now advised him to read the Bible through again and again, and afterwards to study the language more accurately.—After spending two months in Hamburg, he returned to his friends and family at Gotha. He remained here during the next year, and did, in that time, read the Bible *seven* times through in Hebrew, and thus became familiar with the language. He acquired, at this time, too, a knowledge of the French language. While he was at Gotha, his religious feelings revived and strengthened. Practical piety was more the object of his desire than it had for a long time been, and he felt more deeply its necessity. He did not, however, feel the impropriety of attempting, by all his diligence, to obtain only the honours, and pleasures, and riches of this world. Inconsistent as it seems with his expectations of preaching the gospel, which declares the friendship of the

world to be enmity with God, his expectations of happiness all centered here; and the thought, that the earth, with all its enjoyments, is passing away, appears to have too seldom entered his mind. He was yet under the dominion of a carnal and depraved heart, although he knew that God demanded and deserved all his love and obedience.

Early in the year 1684, Francke received a proposal from a young theologian at Leipzig, that he should become his instructor in Hebrew, and his room-mate. He accepted this offer and was so successful in the instruction of his pupil, that he became a distinguished scholar, and eventually professor of oriental languages in Wittemberg. The peculiar advantages which he here enjoyed, enabled him to make rapid progress in knowledge. He attended lectures upon various subjects, and acquired the Rabbinical and Italian languages. Another means of improvement which he enjoyed, was intercourse with the learned men who were collected around the University, by all of whom he was known and beloved. In 1685, he received the degree of Master of arts, and began, soon after, to de-

liver lectures, which were well attended by the students, who, at the German Universities, are at liberty to attend the instructions of whatever teacher they please. To improve himself in the interpretation of the Scriptures, he united with another private teacher in the formation of a "Society for the Study of the Bible." The plan of conducting the meetings of this Society was, that some one should read a passage from the Bible and explain it; and afterwards the remaining members should make their remarks. Their meetings were two hours long, half of which time they spent upon the Old and half upon the New Testament. The primary design was to improve in the understanding of the Scriptures; but in time their remarks assumed a more practical character, and they began to consider the application of the truths of God's word, as an important part of their plan. The members of this association increased so much, that they were compelled to obtain a larger room than the one they now occupied, and it became so important in the view of the professors, that one of them presided at the meetings. In this way, Francke was the

means of doing much towards the restoration of proper views of theology, even before his conversion, by directing the attention of the students to the fountain of all true knowledge of divine things, which was then so much neglected.

In the year 1687, the support of the scholarship which Francke had enjoyed at Kiel, was again offered him, with the advice, that he should spend some time at Luneburg under the care of the learned and pious Sandhagen. This offer he accepted, and soon after left Leipzig for that place.

CHAPTER II.

His residence at Luneburg.

Francke was accustomed to call Luneburg the place of his spiritual birth. It was here that he was led to the adoption of those views, and to the exercise of those feelings which so strikingly mark his after life, and which brought upon him so much censure from the enemies of vital piety. We have already given some account of his spiritual state, up to the time of his departure for Leipzig. At that place, he manifested much zeal in the study of the word of God, and some inclination to a more devoted life; but still he did not feel at ease with himself. There was something wanting to his happiness—a void in his soul which the world could not fill. He knew that he was far from being in either a safe or proper state, but was, notwithstanding, unacquainted with his own heart and his spiritual helplessness. He was without that faith which consists not in an exercise of the intellect—which is not a thing of mere

knowledge—but a sincere confidence and trust in God, and a sense of the preciousness of the Saviour.

Francke has given an account of this part of his life and of his conversion, of which the following is the substance:—"About the twenty-fourth year of my age, I began to feel, more than ever before, my wretched condition as to spiritual things, and to desire more ardently that I might be delivered from it. I do not remember that any external means led to this result, unless it may have been my theological and biblical studies, which I pursued, however, with an entirely worldly spirit. I was surrounded at this time (at Leipzig,) with the temptations which worldly society constantly presents, and was not a little affected by them. But, in the midst of them, God, of his mercy, sent his Spirit to lead me away from every earthly good, and inclined me to humble myself before Him, and pray for grace to serve him in 'newness of life.' These words of Scripture were impressed upon my mind: 'For when ye ought for the time to be teachers, ye have need that one teach you again what are the

first principles of the oracles of God.' (*Heb.* v. 12.)—I had been engaged in the study of theology for nearly seven years, and was familiar with the doctrines of our church, and could defend them against opposers; I had read the Bible much, and many other practical works; but all had only affected my understanding; my heart was as yet unchanged, and it was necessary for me to begin anew to be a Christian. I found myself so deplorably situated, so bound to earthly things, and so attached to the pursuit of knowledge, that though I felt the need of reformation, I was like one cast into a mire, who can only stretch out his hands and ask for aid. But God, in his infinite compassion, did not leave me in this helpless condition. He removed obstacle after obstacle from before me, and thus prepared the way for my deliverance from the bonds of sin. I became diligent in using the means of grace, and neglected no opportunity of worshipping and serving Him. I began to see a little light dawning upon my path, but it was more like twilight than the perfect day. I seemed to have placed one foot upon the threshold of the temple of life

and salvation, but lingered there, being too much attracted by the temptations of the world to enter. The conviction of my duty was very strong, but my habits were so fixed upon me, that I could not avoid indiscretions in word and action, which caused the keenest pain. At the same time, there was such a change in my feelings, that I now longed after and loved holiness, spoke of it frequently, and declared to some of my friends, that I was determined to live, hereafter, a godly life. Such a change was observable in me, that some of them thought me a very devoted Christian; but I know well that I was, at that time, too much under the influence of the world, and that my resistance to my evil dispositions was very feeble. How miserable would have been my condition, had I continued in this state, grasping earth with one hand, and reaching after heaven with the other—desiring to enjoy both the world and God, but being at peace with neither! How great is the love of God manifested to men through Christ Jesus! He did not cast me off for ever, as I richly deserved, on account of my heinous sinfulness, but bore with me, sup-

ported my weakness, and enabled me to seek him. I can testify, from my own experience, that man has no ground of complaint against God in the matter of his salvation, for he ever opens the door of mercy to the soul that sincerely seeks his grace. He has taken me by the hand and led me forward as a tender parent does her offspring, and even when I would have left his side, he has brought me back again. He has, in answer to my prayer, placed me now in a situation where the world need not allure me from the path of duty, and where I have every advantage for serving him."

This situation to which he alludes was that at Luneburg, where he was free from the distracting cares and duties, as well as the temptations of Leipzig, and enjoyed the society of a few truly devout Christians. He now made the duties of religion a constant object of his attention, and devoted much of his time to secret prayer and meditation.

Shortly after his arrival at Luneburg, he was appointed to preach a sermon in the church of St. John, principally with the design of giving him the opportunity of improving

himself in the art of public speaking. But his mind was now in such a state that he could not be satisfied with the idea of merely making a display of his talents before the people; he desired rather to do them good. While he was thus meditating, he fell upon the text, "But these things are written that ye might believe on the Son of God, and that ye might have life through his name," and chose it as the subject of his sermon. From these words he proposed to show the nature of true faith in Christ, as distinguished from a merely imaginary or speculative belief. While reflecting upon this passage, the thought arose in his mind, that he himself had no such faith as that which he was about to describe; and so much did it affect him, that he neglected his sermon entirely, and turned his attention to himself. He sought, in various ways, to obtain that state of feeling which he desired; but the more he strove, the greater was his doubt and difficulty. He found no relief either in the word of God or the writings of pious men; all were alike obscure and unmeaning to him. "My whole past life," says he, "now came before my mind, and I could look over

every part of it as one who examines a city from some lofty steeple. At first, my attention was attracted by individual sins; but soon I forgot them in the contemplation of that one which had been the fountain of all the rest, *unbelief*." This discovery of himself threw him into the greatest distress. He had neither rest nor peace, but spent his time principally alone in his apartment, sometimes restlessly walking up and down—and then, falling upon his knees, and praying "to the God whom he did not know," as he expresses it; sometimes saying, "If there be a God, oh! let him have mercy on me."

"One Sabbath," he continues, "it seemed to me, that I could not, in this state of mind, preach the sermon which had been appointed me, and I thought of postponing it again; for I could not bear the idea of preaching against my own experience, and deceiving the people as to my own state. I felt deeply what it is to have no God upon whom my soul could depend: to mourn over sin, and yet know not why it was, or what it was that caused me such distress; to deplore my wretchedness, and yet know no way of deliverance—

no Saviour; even to be ignorant whether there was a God who could be angry with me! In this state of anguish I kneeled down again and again, and prayed earnestly to that God and Saviour in whom I had, as yet, no faith, that if He indeed existed, he would deliver me from my misery. At last he heard me! He was pleased, in his wondrous love, to manifest himself, and that, not in taking away, by degrees, my doubts and fears, but *at once*, and as if to overpower all my objections to his power and his faithfulness. *All my doubts disappeared at once, and I was assured of his favour.* I could not only call him God, but my Father. All my distress was dispelled, and I was, as it were, inundated with a flood of joy, so that I could do nothing but praise and bless the Lord. I had bowed before Him in the deepest misery, but I arose with indescribable peace and joy. I seemed to myself to have just awaked from a dream, in which all my past life had been spent. I was convinced, that the world, with all its pleasures, could not give such enjoyment as I now experienced, and felt that, after such a foretaste of the grace and goodness of God, the temp-

tations of earth would have but little effect upon me."

A few days after this, he preached the sermon already mentioned, and with much peace of mind. He was able to say, now, with the Apostle, "We have the same Spirit of faith, according as it is written; I believe, therefore have I spoken; we also believe, and therefore speak."

From this time he dated his conversion, and, forty years after, in his last prayer in the garden of the Orphan House, he said, that a fountain had been opened in his heart from which streams of happiness had uninterruptedly flowed. From that time, religion had been to him a reality, enabling him to deny himself all ungodliness, and every worldly desire and affection. Francke, began at that time to regard the honour of God and the salvation of men, as the most important of all subjects, and to estimate the riches and honours of the world as "vanity of vanities." He had now obtained that knowledge for which he had been so long seeking; and the display which is made in his experience, of the blindness of the natural man, is truly

striking and instructive. With the Bible constantly before him, and books upon practical piety shedding their light upon his path, he wandered, as if in perfect darkness, till God shone into his mind with "the light of the knowledge of the glory of God in Christ Jesus." It was not until he had been brought to a most humbling conviction of his unworthiness, and helplessness, and despaired utterly of obtaining deliverance from sin by his own efforts, that he could see the meetness of the Lord Jesus as a Saviour; and not until he felt an assurance of pardon, through faith in him, that he found any permanent peace. This is the only plan upon which the sinner can be admitted to the favour of God; and it is the glory and love, manifested in this plan, which it will be the privilege of the saints above, for ever to admire and adore.

We close this chapter with some extracts from an account of his views and feelings, at this time, which he wrote at the request of some Christian friends,* and which was af-

* A translation of which may be found in the first volume of the "Christian's Magazine." New York, 1806.

terwards published under the title, of "The Christian's Life of Faith."

"This," he begins, "is the confession of my faith, the truth which I have learned from the word of God, and which the Holy Ghost has sealed upon my heart; this is the course in which I run the Christian race, and the path by continuing in which I shall be preserved from every false way, and obtain the prize of life.

"I acknowledge myself a poor and wretched worm. I have, by sinfulness, exposed myself to temporal and eternal death. But the Son of God has given himself for me, and reconciled me to the Father by his blood, so that God no more imputes my sins unto me, but reckons to me for justification, the righteousness of his Son, which I receive by faith.

"Through this faith, which is the operation of the Holy Ghost, I am truly justified, and in this justification have found peace with God.

"I do not, however, profess to be without faults, and infirmities. On the contrary, I know that those which I have discovered in

myself, are almost innumerable; and those which his eye alone beholds, are far more numerous. Yet since I am in Christ Jesus, God pardons, and overlooks them all, as a tender father the failings and misconduct of his child.

"But though I thus trust that I am not under condemnation, his grace does not render me careless, and secure; it rather excites me, daily, to be more and more renewed in the spirit of my mind. God has implanted within me a filial fear of him, which preserves me from sinning against his grace.

"I daily fight against sin, and crucify the flesh, with its affections and lusts; yet I cannot do this in my own strength; but through the Holy Spirit, which dwells in me. He purgeth me daily, as a branch of the vine, that I may bear more fruit.

"I am, in truth, cleansed through the word which Christ has spoken, and in which I have believed; and this is no vain imagination; for Christ has truly loved me, and washed me in his blood, so that my salvation is rendered sure, through grace.

"My beginning, progress, and ending, is by

faith in Jesus Christ. When I feel my utter inability, and acknowledge that I can do nothing of myself, and cast myself alone upon his mercy, and look to the Lamb of God, who bore our sins, I feel a new power communicated to my soul.

"I do not seek to be justified in one way, and sanctified in another. I have but one way, and that is Christ, who is the way, the truth, and the life.

"As I rest on nothing but Christ, when I plead for the pardon of sin, so I cleave to him alone, in my efforts, to increase in faith, and hope, and love.

"When I yield myself to his control, and do not oppose the workings of his Spirit, he then works in me, both to will and to do of his good pleasure. Happy are they who do not turn away from his influences.

"To the humble, the Lord is friendly, for the graces of the Spirit are richly dispensed to contrite hearts.

"While the soul acknowledges no merit in itself, but finds its all in Christ, we shall be filled with heavenly peace: but as soon as we

become puffed up, we tread a path of error, strewed with anxiety and danger.

"Nevertheless, God has his appointed seasons for the trial and humiliation of his people; and although the believer may not depart from the right way, he must expect to pass through many tribulations, that the secret depravity of his heart may be revealed to him.

"How readily do we deviate from the straight and narrow way! How often does the believer suffer himself to be led away from Christ, and his trust in him, to attempt a mere legal obedience! How prone is he to forsake the Gospel, for the law!

"The Gospel has a divine simplicity, and makes the believer kind and affectionate towards all men. The Gospel is a shining light; a pure stream of peace; it leads us away from dependence upon ourselves; it introduces us to the enjoyment of God, and puts us in possession of salvation.

"Blessed is the man who is not ashamed of his hope; a shame which all must experience, who follow the doctrines of men, and trust in them more than in Christ.

"The carnal heart discerns no other way of obtaining happiness, than by its own works; but the way of the Lord is directly the reverse. He brings down our pride, shows us how vain is all our sufficiency, that He may be all in all. Lord Jesus! lead me by thy good spirit in the right way."

These extracts will show that Francke had already become well acquainted with the true nature and importance of faith, that doctrine which was so much mistaken at that time. He here describes this grace, principally in reference to the experience of the believer's own heart. That he did not make it a mere matter of feeling, and of no practical effect upon his life, as is too often the case, will be abundantly proved in the succeeding part of the narrative.

CHAPTER III.

His residence in Hamburg—Return to Leipzig—Difficulties at that place—Settlement at Erfurt—Labours there—Appointment to a Professorship at Halle.

During the remainder of his stay at Luneburg, Francke continued his studies under the care of Sandhagen, paying particular attention to the languages, and interpretation of the Bible. He had, as at Leipzig, formed a society for the study of the Scriptures; and when we consider that the word of God was so much neglected by preachers, and others, we cannot but think this one of the most useful associations which could have existed at that time. His efforts, in this way, strikingly display one trait in his character; and that was, that he was never willing to suffer opportunities for doing good, to pass by unimproved. Where he could not employ the more extensive means of usefulness, he was satisfied with those which were less important, and used them to the utmost of his

ability. About February, 1688, he left this place, and went to Hamburg, where he resided, until near the close of the same year. He was very happily situated here, on account of the Christian society, with which he had the opportunity of mingling. He found intercourse with persons of like feelings with himself, to be both pleasant and profitable. He recommends strongly, to Christians, the practice of associating with one another, for mutual improvement; for it is with them, as he said, as with coals of fire, which, when placed together, increase each other's heat; but when separated, are soon extinguished. He became acquainted here, with the pious and excellent Nicholas Lange, afterwards superintendant in Brandenburg. By conversing with him on the subject of education, he became so much interested therein, that he determined to open a private school, for children, in Hamburg. This employment had an important influence on his character, and the course of his future life. He states, that in the teaching of this school, he learned to practice that patience, and forbearance, for which he was afterwards

so remarkable. He discovered here the great deficiency of proper instruction in the schools of his country; and hence arose a strong desire to be the means of improving and reforming them. He often said, his engagements at Hamburg were the cause of all the exertions he afterwards made in the same way.

In December, 1688, he received again the offer of the scholarship, which had supported him at Kiel, with the permission to go to any other university which he might choose. While making up his mind where he should now continue his studies, the words of our Saviour to Peter, "when thou art converted, strengthen thy brethren," determined him to return to Leipzig. Here he had received the appointment of private teacher, and had a large circle of acquaintances, so that his opportunities of usefulness would be considerable, both among them and the students. He trusted too, that as some interest had been excited there, in the study of the Bible, during his former residence, it would not be difficult to renew and increase that interest, and thus gain access to the minds of many. He

foresaw that his views of the necessity of an entire change of heart, and of the importance of something more than mere knowledge, to prepare one for the duties of the ministry, would not be approved at Leipzig. But he determined, relying upon divine assistance, to declare the truth openly, and faithfully, whatever difficulties might be thrown in his way.

But before he began his labours, he determined to pay a visit to Spener, that he might gain some knowledge of his character and mode of preaching; and confirm himself, by intercourse with him, in the views which he had adopted. He accordingly went to Dresden, where he was most kindly received by Spener, in whose family he took up his abode. During a stay of two months, he had full opportunity of making known his plans and wishes, and of receiving counsel and encouragement. Spener fully approved his plans and feelings, and gave him the promise of his countenance and support. These two months Francke ever considered as among the most happy and improving of his life.

In the early part of the year 1689, he be-

gan, as a private teacher,* to deliver lectures, the subjects of which were generally some of the Epistles of Paul in the New Testament. He read a course of lectures too, upon the difficulties of the study of Theology. They were all of a practical character, and promised, together with the societies for the study of the Scriptures, which increased in number and interest, to be very useful. The approbation with which he was received, was so great, that the room in which he lectured could not contain his class, and he was obliged to obtain the use of one of the public lecture rooms. But even this was very soon so much crowded, that many of his hearers were compelled to stand at the door and windows. He employed various other means, which it is unnecessary to relate, for producing the effect which he desired—the promotion of true religion.

His untiring exertions were not without effect. Olearius, the Rector of the University, when Francke visited him one day, em-

* Private teachers, are those students in the German Universities, who spend some time longer than the usual course in the study of some particular branch, and are then examined, and if approved, allowed to deliver lectures in private.

braced him, and said, with tears of gratitude, that he had seen the effects of his labours upon his son, who, before he had come to Leipzig, had been far from promising, but was now an entirely different man, and had been the means of a great change in his whole family. There were many instances of this kind. Not a few of the theological students, who were without piety, were brought to true repentance, and began their studies with new zeal and a new spirit. Francke expresses his gratitude to God, that he had been permitted to see this result, and that many of them were enabled to endure, with a truly Christian temper, the reproaches cast on them by their fellow students on account of their change of character.

The talents of Francke were peculiarly suited to the sphere in which he now laboured. The statement made in the epitaph ordered by the academical senate at Halle, at the time of his death, in reference to his labours at Leipzig, is highly honourable to him. "His mind was one of high powers, and had been highly improved by the long course of study through which he had gone. Besides

this, he was endowed abundantly by the influences of the Holy Spirit, which added not a little to its original qualities. His manners and deportment, far removed from conformity to the world, were characterized by that humility and simplicity, which were so eminent in the master whom he served; and his pleasantness of disposition, and his kindness to all men, secured him access to every heart. Thus qualified for his work, when he came before an audience, he seldom failed in securing the attention, and interesting to the highest degree the feelings, of his hearers. This was especially the case in his sermons, where the object was their spiritual and eternal welfare. On these occasions it seemed sometimes as though he could not cease to speak until his object had been secured."

We have stated that Francke anticipated opposition in his labours at Leipzig. In this he was not disappointed. The party in the church who were so violent in their censures of Spener, could not look with indifference upon these efforts of Francke to extend the hated principles of Pietism. He was envied, too, on account of the number of his hearers,

and his popularity among the students. The most trivial objections were made against him; as for instance, that he delivered some of his lectures in the German instead of the Latin language, which was commonly used among scholars at that day; that he made the way of salvation too difficult; that he held himself up as a model of piety; that he professed to know more of the plan of salvation than those older and wiser than he; that "he strained at a gnat, and swallowed a camel." They called him a Separatist, a founder of a new sect of Pietists, and a hypocrite; and all because they could not understand how any one should seek after holiness with so much earnestness as he did, or labour with so much activity to do good without some wrong motive at heart. Their bitterness and activity against him created, eventually, a considerable excitement; and the court hearing of it, ordered an investigation of the difficulties. Francke was summoned before a commission appointed for this purpose, together with some of his friends; but although the theological faculty, and the ministers of the city were, for the most part, opposed to

him, he was declared innocent of any improper conduct. He published shortly after a defence of his principles, and he was actively supported by some of the private teachers and professors; but the theological faculty still continued their opposition. They declared that private teachers had no right to deliver theological lectures.—Francke replied, that he had not touched upon any of the theological controversies, but had confined himself to the explanation of the Scriptures, and the practical application of them, and that this was a right of every Christian. But notwithstanding this, his lectures were forbidden; and after lecturing, for a short time, under the direction and protection of the philosophical faculty, he left Leipzig for Lubeck, where he was called by the death of his uncle. He had, previously to this, made some short excursions to various neighbouring towns, and among the rest to Jena, Erfurt, and Gotha, in each of which places he preached; and the excellence of his sermons, together with his peculiarly charming deportment, not only created for him many friends, but was the means of doing much good.

After he had finished his business at Lubeck, and was preparing to return to Leipzig again, he received an invitation to preach in the church of St. Augustine, in Erfurt. He looked upon this call as providential; and though, from the sentiments of the ministers at Erfurt, he could expect nothing but violent opposition there, he determined to accept it. He was soon after appointed preacher in that church.

Among the ministers at this place he found one of the same views with himself, who afterwards proved himself a faithful friend. This was Dr. I. J. Breithaupt, whom he had known at Kiel. They both preached, with earnestness and plainness, the necessity of an entire change of heart, and a union with the Lord Jesus Christ by faith, as the only ground of salvation. The people, who were awakened by these representations to a sense of their true situation, could find nothing to satisfy the longings of their souls after holiness and happiness, in the cold and merely moral sermons of the other ministers of Erfurt. They flocked to the churches of Francke and Breithaupt, where the way of mercy was opened to their darkened minds, and many were con-

verted unto the Lord. Many of the Catholics, too, attended their preaching, and were brought to a knowledge of the truth. Besides their public preaching, Francke and Breithaupt held social meetings daily in their houses, in which they explained to the people more familiarly the sermons which they heard, and spoke with individuals on the state of their own hearts. Francke also delivered lectures daily upon the Bible to the students at this place, and a number of students left Leipzig and Jena, for the express purpose of attending them. Another means of doing good which he employed, and which was peculiarly important among a people so ignorant on the subject of religion was, the selling and gratuitous distribution of New Testaments, and other books upon practical piety.

It was not to be expected that these labours would pass without frequent and severe censure. To most of the people of Erfurt, the doctrines which he preached, though the simple truths of the gospel, were entirely new. A few who compared them with the Scriptures, acknowledged that they were according to the word of God; but the majority

could give them no other name than pietism, or fanaticism. The circumstance, that he had frequently ordered New Testaments, and "Arnd's True Christianity," from Luneburg, occasioned a report that he was circulating heretical books among the people. The magistrates issued an order, that no such books should be brought into the city. Francke did not, as was natural, suppose that such books as he had sent for, were forbidden by this edict, and continued to circulate them. They now gave directions to take possession of every package which was directed to him. Very soon after, one arrived; and Francke being called before them, was asked, "how he had dared to disobey their order;" he assured them that he had not done so. The officer, to convict him of guilt, caused the package to be brought and opened, when, to his surprise and confusion, it was found to contain nothing but New Testaments. Francke was of course honourably dismissed. The effect of the affair was to make it known through the city, that he had New Testaments to dispose of, and thus to increase the demand for them a hundred fold.

He had now resided fifteen months in Erfurt, when, in consequence of some secret insinuations of his enemies, which came to the ears of the elector of Mayence, he sent a decree to Erfurt, which directed that, "inasmuch as Mr. Francke was a leader of a new sect of fanatics, and the cause of much disturbance, he should be dismissed from his office, and ordered immediately to leave the city." As soon as Francke heard of this, he went before the council, and complained to them, but without effect; for he was immediately deposed from his office, and ordered to leave the city within twenty-four hours. He did not resist this order; but, conscious of his innocence, wrote a letter to the magistrate, calmly representing the impropriety of condemning him unheard, and even without letting him know the crimes of which he was accused; thus denying him a privilege which was granted even to robbers and murderers. A large and respectable body of citizens petitioned in his behalf, and the children of his congregation came and asked upon their knees that he might remain. But it was all in vain, and he was compelled to prepare for his departure.

The few hours that he was allowed to remain in the city, he spent in exhorting his friends, who assembled at his house, to continue steadfast in the grace which they had received. They wept sore at the thought of his departure; but he was comforted by the abundant consolations of the Holy Spirit, and left the city in a very happy state of mind. He returned to his mother and family at Gotha, and by the way composed a beautiful hymn, expressive of his peace and joy.

The Duke of Gotha when he heard of these proceedings, sent one of his ministers to inquire into the affair; and being convinced of Francke's entire innocence, expostulated with the magistrates of Erfurt; and when this produced no effect, with the elector himself. His object was not, however, to restore him to his station at Erfurt; he wished to retain him in his own dominions. At the same time he received offers from several of the neighbouring princes; from the Duke of Saxe-Coburg of a professorship, and from the Duke of Saxe-Weimar, of the station of court preacher. But the finger of Providence seemed to him to have already pointed out the path of duty.

The same day that he was ordered to leave Erfurt, he received a letter from the Elector of Brandenburg, inviting him to his dominions; and he determined to wait the issue of this invitation. About a month afterwards, he received the appointment of professor of Greek and Oriental languages in the new University at Halle, and Pastor of the church of St. George in Glaucha, a suburb of that place. He arrived in Halle in January 1692.

CHAPTER III.

His Labours as a Pastor.

As Francke was appointed at the same time both a professor and pastor, the account of the remainder of his life, will embrace his labours in both these stations; yet as the duties of the two offices were almost entirely distinct, we shall, to avoid confusion, give separate accounts of them. He entered upon the duties of his pastoral office, in February 1692. He found the church at Glaucha in a most deplorable condition. It had been for some time without a pastor, and the last one whose ministry it had enjoyed, was far from being the man who would be useful to such a people. He had been dissolute and abandoned, and had been deposed from his office on account of some flagrant crimes. His influence, together with the want of any spiritual instruction for some time, left the village of Glaucha, not only without any thing like piety, but without the external propriety of conduct which may exist without it. Vice,

in almost all its forms, was practised, and as a consequence of this, poverty and misery prevailed. Francke found, therefore, a wide field for labour, and one which few persons would have attempted to cultivate. But he devoted himself to this work, and for the first two years almost exclusively, trusting in the promise of divine assistance, to them who labour faithfully in his service. We will give some account, in this place, of the various means he employed for doing good, and the success which attended them.

His sermons were here, as they had been at Erfurt, the effusions of a heart warmed with the love of souls, and deeply impressed with the importance of the truths which he preached. He spent no time in useless discussions, but declared in all the variety of their bearings, the great doctrines of man's depravity, and salvation through faith in the Lord Jesus Christ. Such preaching as this, does not seem strange to us, in our day; but in Francke's times it was truly novel, and to the carnal heart exceedingly unwelcome. But the earnestness of his delivery, and the simplicity, and spirituality, and intimate acquaint-

ance with the human heart, which he manifested, always secured an attentive audience.

We subjoin a few extracts from some of his discourses, from which, though an English paraphrase feebly expresses the spirit and beauty of the original, some idea of his style may be gathered.

In a sermon, upon the work of redemption, he begins thus—"It is with the highest satisfaction, my hearers, that I discuss this subject, since it is the sum and substance of the Scriptures; all our salvation, all our happiness, depends upon the fact, that Jesus Christ has given himself for the sins of men. But though this be the case, so many act as though it were not a fact, that a redemption for men had been provided, or if it has, that it is not a matter of so much consequence to every one as it is represented, that it becomes a matter of great importance, to examine and prove this great fundamental truth of Christianity."—In the first division of his sermon, he treats of this great work, in itself considered; and discusses the different topics of the person and character of the Redeemer; whom he has redeemed; from what state

and in what way; and what is to be the effect upon them. The second part treats of the appropriation of this redemption. "It is," he says, "a strange and fatal error, which men sometimes entertain, that Christ died that they might live and indulge in sin; that inasmuch as he has died for men, he has thus satisfied the divine justice; and now all that is necessary, is for them to believe that he has thus offered himself, and they will be secure. This is far from the truth. Man must feel himself a poor and helpless sinner; that he is even now under condemnation, and deserves nothing from a righteous God but eternal misery, and must become truly penitent and humble. When in such a state of mind, all the false comfort he may have derived from the merits of the Saviour, will disappear. He will feel the need of a complete change of nature, and a closer union, than aught he had before conceived, between the Lord Jesus and his soul. Then, when he is truly convinced of his ill desert and misery, the Son of God will appear to him in his precious Gospel, saying, in language of the most endearing and condescending love, "I have died for

thee, and atoned for all thy sins. I have mourned that thou hast gone on so long in thy blindness, and impenitence, heaping up wrath against thyself, and despising all my sufferings. I now rejoice that thou seest thy sin and misery, and the anguish which thy transgressions have caused me. Thou art now in the right way, for thy heart is now brought to a godly sorrow for sin, which works the repentance unto life. Behold now I have sprinkled thee with atoning blood, as I ever do the hearts that mourn over sin. Be comforted! I died upon the cross, arose and ascended on high, to deliver thee from the power of sin and Satan. Behold! I deliver thee from all unrighteousness, from death and hell. I am thine, and thou art mine. Thou hast been long sinning against God, and exposed to his wrath, but now thou art pardoned and secure. Thou hast now a righteousness which thou canst plead before God. Believe in me. Put all thy trust in me."... "Thus faith appropriates the merits of the Redeemer. It does not add any thing to those merits, but it is, so to speak, the hand by which they are received. Now the sinner having cast away

all reliance upon himself, gives himself away to Christ, and through the spirit of grace which is given to him, his whole heart is renewed; he is a new man in Christ Jesus. He now serves, with joy and gratitude, that Saviour who has redeemed him." ..... "I add nothing more than to direct you all to Him. Go to the Lord Jesus, and receive from him grace for grace. Stay not away, thinking it too late for you to return to him. He will never reject the sinner who returns. Be assured that no one who comes, and with contrite heart says, 'God be merciful to me a sinner,' will be cast out. Do not suppose that they only should come, who are sanctified, in part, from sin. The Lord Jesus looks not on your worthiness; but is ready, for his mercy's sake, to receive the vilest offenders. You cannot, and you must not, attempt to prepare yourselves by your own righteousness to come to him. He must begin, and carry on, and complete the work of your salvation. Go and believe in him."

One of the most interesting of his sermons is that upon saving faith. After showing it to be a doctrine of the word of God, that

doctrine by which the Reformers had succeeded in overcoming the errors of popery, and which is a test of the purity, or impurity of the church, he treats of its nature and effects. His fourth topic is, that faith secures us happiness. "But, while faith," he says, "is the ground of our justification, it is also the means of happiness; for righteousness and peace cannot be separated from one another. But when we say that our happiness is secured, it must be remembered that something more is intended, than that we shall hereafter be admitted into heaven. This happiness begins from the moment of our justification. For we are then delivered from the wrath and curse of God, from the power of sin and death. We are brought out of darkness into light, from death unto life. God the Father brings us into the kingdom of his Son, and gives us the pledge of an inheritance, even the spirit of Jesus Christ; renews us in his image, day by day; awakens a holy fear, and love in our hearts, so that we run with alacrity in the way of his commandments, and think it our meat and drink to do his will. Thus does the believer's happiness commence. He now

knows that his heavenly Father loves him, and that he will help him to overcome every adversary to his peace. He is now united to Christ, and knows that He is his riches, his glory, his all. He knows that his prayers will be heard through the merits of Christ; and that all needful things will be given him. He has the spirit of God dwelling in his heart, filling him with all knowledge, and enabling him to grow daily in faith and love. He finds happiness, too, in the service of God, in doing good to all men as he has opportunity, and in the exercise of true benevolence and compassion. He is, by his union with the Redeemer, changed into the heavenly image; and although he dwells on earth, and mingles in the affairs of men, his conversation is in heaven; and he joins in spirit with its blessed inhabitants in prayer and praise to God. His heart is in heaven, for there he has laid up his treasure; and through the Spirit he holds perpetual intercourse with God. Oh! what blessedness is this! thus to be united, in the closest ties, with the adorable Trinity; to have the Great God dwelling in our hearts, and holding his court there; to have angels

for our ministers, and to know that as Christ overcame, and is seated on his throne, so shall we triumph over our foes, and sit down with him in the kingdom of Heaven. This blessedness is begun below; but it is completed in that other world, where sin and sorrow can never enter to mar his peace; and where the ransomed sinner shall be conformed to the image of his God, and see his face, and praise him for ever and ever!"

We have not room for any further specimens of his preaching, though many might be found superior to these in novelty and beauty of thought. These will suffice to show how he treated the grand and fundamental truths of the Christian religion. His sermons bore marks of a thorough knowledge of the Scriptures, and abounded with illustrations drawn from them. They were rather calculated to allure by the tenderness of love, than to arouse by the terrors of judgment. He did not, however, conceal the tremendous doom of the ungodly, nor by a false compassion, suffer the sinner to hope that all would be well with him at last, though re-

maining impenitent. He used "great plainness of speech," and boldly testified against prevailing sins, and thus often drew upon himself the odium of the worldly and self-righteous, as we shall see in the sequel.

In addition to his public discourses, he held social meetings of various kinds among the people. The most important of these was one which he held morning and evening, at first in his own house, and afterwards in the church, and which was conducted upon nearly the same plan with social prayer meetings in this country. The circumstances which gave rise to them were these: some of his parishioners who had at various times been present at his family prayers, expressed a desire to be permitted to attend them regularly. He of course consented; the attendants gradually increased in numbers, and the effect upon many of them was of the happiest kind. In consequence of some circumstances which we shall mention hereafter, he removed these meetings to the church; and was in the habit of explaining a portion of scripture, or of "Arnd's True Religion," of questioning those

present on the sermons which they heard, and of exhorting them plainly and affectionately to repentance and faith.

He attempted very soon after he began his labours at Halle, to bring about a change in the views and conduct of the people, in reference to the confessional,* and among other things, refused to receive the money which it was common to give to the ministers at such times. In this way he was, without doubt, very useful; for many of the poorer people never came to the communion table, for want of the money which they thought it necessary to give the minister; and some indulged the idea, that they were paying for the pardon of their sins with money.

Francke employed, also, a means for doing good, which is very common at the present day, and which has been attended with very great success; that is, the writing and circulation of tracts. Some of these were intended

* It may be proper to inform our young readers, that *confession of sins* to a minister, before going to the Lord's supper, is a custom in the German church. This custom has been much abused in the Roman Catholic church, as we find it was also in the Lutheran, at the time of Francke.

especially for his congregation, and some for general distribution. They breathe a spirit of piety and affection towards his people and all who had the opportunity of reading them, which must have given them much influence, independent of the interesting and solemn truths which they contained. They were upon such subjects as the following, "Directions how to read the Bible profitably,"—"True and false conversions,"—"Nicodemus, or the fear of man"—"The way to Jesus," &c. Many of these have been translated into other languages, especially the more extensive of them, and all are well calculated to promote the cause of piety and truth.

From one of them, entitled "Scriptural rules for living," we cannot refrain from making some extracts. "It contains," says its author, "directions how to live in peace with men, and to preserve a good conscience in the sight of God," and—

"1. *Rules for our conduct in company.*

"Company offers many temptations to sin. If you would preserve a good conscience in the sight of God, remember that

He, the Majesty of Heaven and Earth, is present; and that in such a situation, a solemn awe becomes you.

"Never speak of your enemies except in love, for their good, and the honour of God.

"Do not speak much. When it is necessary to say any thing, do it respectfully, advisedly, and kindly. Always speak with earnestness, with clearness, and deliberation.

"Do not make the things of this world a subject of conversation, except when God may be honoured, or good done to your neighbour thereby.

"Avoid all severe and reproachful language, and every thing that might excite evil feeling. Inquire of a friend whether you ever offend in this way; for you may do it unconsciously.

"Profanity is a great sin. If you use the name of God, do it with reverence, as if in his presence. Never make the name of God or Christ a mere by-word. He who honours God in his heart, will not dishonour Him with his lips.

"Be cautious, in narrating any thing, that you adhere strictly to truth. Men sometimes

supply some circumstances from their own invention, which their memory has not retained. Think afterwards whether you have not in your conversation done this.

"Trifling jests and anecdotes, do not become a christian. When you are in conversation, avoid speaking of yourself, or desiring so to do.

"Never change the conversation from a profitable subject. Much is to be learnt, both in the discipline of the mind and in the collection of facts, by much conversation on the same topic.

"Never interrupt a person who is speaking, and be silent if you yourself are interrupted.

"If you would reprove another for some misconduct, take care first to conquer the fear of man. But it is well, beforehand, to think of your own defects, that you may reprove with meekness, and with love.

"Avoid unnecessary mirth. All laughter is not sinful, but it should be the mark of a peaceful, and joyful, not a trifling state of mind. If others laugh at foolish jests, and improper expressions, do not join with them. If they are not pleasing to God, why should

they be to you? If you laugh with those who delight in these things, you are a partaker of their sin; if, on the contrary, you preserve a grave countenance, you reprove them.

"Cultivate a talent for directing conversation, in a proper channel.

"Never think more highly of yourself, than of another, on account of any advantage of station which you may possess. Both of you are dust and ashes, and equal in the sight of God.

"Love is humble, and secures the respect and friendship of others; but a haughty man is disagreeable to all.

"Remain not a moment in society, when your only object is, that you may thus pass time away.

"2. *Rules for Solitude.*

"If you are truly convinced of the presence of God, when you are alone, you need have no weariness of solitude. Will you be weary of an eternity, spent in his presence, where you hope to find your perfect happiness?

"Fear nothing visible, or invisible, but God, who can save, and can destroy.

"Engage in no unprofitable work; for you shall give account of every moment of your time, and of the manner in which it has been employed.

"Read no trifling nor useless books, for the sake of passing away time.

"Indulge no thought which you would be ashamed to utter; for though you may conceal it from men, God beholds your inmost soul, and knows your thoughts afar off.

"Do nothing in private, which you would avoid in the presence of the wise and good. You have respect for them; ought you not to respect much more the Great Jehovah? &c. &c."

These were the means which this truly excellent man applied with so much fidelity. In every department of labour, whether in the pulpit, in the social meeting, or in the distribution of tracts, he seems ever to have acted in view of that day, when he should render his account of his stewardship. And his efforts were not in vain. He had the happiness of seeing many brought from darkness to light. A great sensation was crea-

ted throughout the city. Large numbers of people came to hear him preach, and both high and low took seats in his church. The state of society improved in Glaucha, and the Lord evidently blessed his endeavours to do good.

CHAPTER IV.

University of Halle organized—Appointment of Professors—Francke's difficulties with the Ministers of Halle.

Although a number of professors had been appointed in the new University, which had been commenced at Halle, they had not as yet begun the regular discharge of their duties. Francke delivered an introductory discourse, in 1692, and lectures on some branches were begun, and in the course of a year or two, the institution was formally consecrated. Among the newly appointed professors was Breithaupt, who had been a fellow labourer with Francke, at Erfurt, and who had shown himself his sincere friend, in his labours and trials there. It was looked upon as very desirable to secure the talents and influence of the celebrated counsellor Stryk, in behalf of the new institution. He was accordingly appointed. He had, however, heard many evil reports with regard to Francke,

and had declined accepting the appointment, except upon condition that Francke should be removed. The minister, who was desirous of his appointment, and who had also used his influence in favour of Francke, offered Francke several other situations, and threatened force, provided he did not comply with this offer. He replied that he was satisfied that God had ordered his coming to Halle, and had blessed his labours while there, and that he was unwilling to leave the place, unless some crime could be proved against him. This firm and manly conduct was unexpected by the government, and they were unwilling to depose him, without some better reason than mere convenience. They accordingly made another effort to overcome the objections of Stryk, and finally succeeded. When he came to Halle, and became acquainted with Francke, his prejudices soon disappeared, and he was, until his death, one of the most active and firm friends both of him, and his efforts to do good. The other professors of the University were almost all appointed, as has been mentioned, at the suggestion of Spener, and were, in

general, pious men; so that among them Francke found able supporters, and constant friends. These he needed; for scarcely had he been a year in the place, when he was involved in difficulties with the ministers located there. These ministers, though learned men, were, for the most part, destitute of true piety, and could not, of course, approve the sentiments and conduct of Francke, which formed so great a contrast with theirs.

Before his arrival in Halle, some of the people there had manifested a disposition to embrace the sentiments, and imitate the practice of the followers of Spener; or in other words, the Pietists. The clergy opposed them with much bitterness: and in consequence of this, they complained to the court of Magdeburg. The government ordered, that they should be permitted to entertain their own views of duty unmolested, and forbade all preaching against them, throughout the principality. This command the ministers for a time obeyed. When, however, Francke arrived among them, having the reputation of being a leader of that sect, they could not hold their peace, but began again

their charges against the Pietists. Complaint was again made, and the government now ordered the ministers of Halle, to make good their charges, by proper evidence, within eight days. For this, however, they were not prepared. They insisted that the burden of proving the justice of their side should not rest upon them, but that the Pietists should be called on to defend themselves. They gave, in justification of their measures, an account of the improper views and conduct of one of the students, who was supposed to belong to Francke's party. The answer of the government to them was, that they should cease their attacks upon the Pietists, and oppose such doctrines alone as were contrary to the word of God.

When Francke and Breithaupt began, as they did immediately upon their arrival, to declare the doctrines of the Bible in simplicity and power, the people were affected in the same way as they had been under their preaching at Erfurt. They crowded to the churches where they officiated, and many, as was stated in the last chapter, were hopefully converted. Some of them who had just

opened their eyes to a view of their situation, in looking back over their past lives, could not but feel that much of their blindness had been owing to the want of faithful and scriptural preaching. They, perhaps improperly, expressed these feelings, so that they came to the ears of their former pastors, who were very much embittered thereby. It is not to be concealed, that in addition to this, some of those who professed to be followers of Francke and Breithaupt, were guilty of some improprieties, as is frequently the case among ignorant people, when any strong religious feeling excites them. Some pretended to visions and inspiration, took no part in public worship, denounced the whole Lutheran church as the spiritual Babylon, and perplexed their minds with the more obscure doctrines of the word of God. A candid mind would easily have seen that all this was not the necessary or legitimate fruit of the preaching which they heard, especially when Francke and Breithaupt opposed these errors with all their might. The other party, however, (the orthodox as they called themselves,) saw this result with satisfaction, received all the exaggerated

reports which were in circulation, and used them with much art and assiduity against the Pietists. They said that these were the effects of such preaching as Francke's, and those which must ever result from his doctrines. They attacked openly and secretly, with the pen and in the pulpit, the professors of the University, especially Francke and Breithaupt, and warned the people against their doctrines, as against a secret poison. They directed their malice especially against the evening meetings for prayer and exhortation, and circulated, concerning them, the most base and injurious reports. In short, they bestowed on Francke and his friends, all the opprobrious epithets which they could invent, such as Heretic, Fanatic, Enthusiast, Dreamer, Madman, and Hypocrite. But all this did not alarm Francke, nor deter him from his purpose. He knew that, under certain circumstances, opposition is a proof of fidelity; and though some things had happened which he regretted, yet he knew that the great majority of those who followed him, were in the right way; and he determined to go boldly forward, preaching the simple

doctrines of the gospel, and committing the issue of it all to God.

The government now sent several orders to Halle, commanding silence on the part of the enemies of Francke; and when these did not produce the desired effect, appointed a commission, consisting of four distinguished men, to examine into, and remove the cause of these difficulties. They began their investigation in November 1692, when the clergy of Halle presented *twenty-six* grounds of complaint against Francke, Breithaupt, and the pietistical students. These charges were put into the hands of the accused party, who replied to them at length. The accusers renewed their charges, and thus many days passed without coming to any result, till a compromise was proposed and agreed to on both sides.

In this compromise, it was stated by the commissioners, that Professors Francke and Breithaupt were exonerated from the charge of false doctrine, and from that of promoting intentionally the disorders which had existed; and both sides were exhorted to forget the past, and to cultivate peace, and to practise

forbearance in future. In reference to the evening prayer meetings, against which so much that was false and scandalous had been said, the commission recommended that they should be stopped. Francke was unwilling to consent to this, because these were the first means which produced any marked effect upon the people at Glaucha, fearing lest the blessing of God should be entirely withheld, if he discontinued them. He expressed his determination however, to submit to the decision of the members of the commission. They were too conscientious to forbid the meetings without some more urgent reasons than had yet appeared, and therefore suffered them to be continued; but publicly, in the church.

Peace, externally at least, was now restored, but the minds of the orthodox party were not satisfied. They withheld, indeed, all public expression of their feelings, but did not cease in secret to use all their influence against the Pietists. They still preached doctrines entirely at variance with those of Francke, and he continued to hold forth, in all its purity, "the word of life," so that the seeds of discord

were yet in existence, though for the time hidden from view.

About this time an assistant pastor was appointed to relieve him of a part of the duties of his church at Glaucha. He continued to do his share of these labours, and with the same spirit of fidelity, until he was appointed to one of the churches in the city, in the year 1714. We leave here the account of his pastoral life, to introduce him to the reader in the important situation of a Professor.

CHAPTER V.

Labours as a Professsor—New difficulties at Halle—Opposition from abroad.

The professorship to which Francke was first appointed, was that of Greek and Oriental Languages. He continued to perform its duties until 1699, when he was transferred to the department of Theology, in which he continued until his death. For this station he was eminently qualified, both by long continued study, and considerable experience in teaching. It will be remembered, that he spent a long time in his preparatory course, and that for several years, he had been engaged in lecturing as a private teacher. He was familiar with the languages, and interpretation of the Bible; the languages of Europe; and to some extent with those of Asia. He was well versed in History, and Philosophy, and had attended lectures upon Rhetoric, and most of the other branches taught in the University, which could be of assistance to him in his profession. But it

was his knowledge of the Bible, above all, which distinguished him, and which constituted his best qualification, especially as at that time the word of God was considered as quite a subordinate object of attention, by the ministry. With all this, he united a spirit of piety, which was never suffered to decline, in the midst of his numerous duties and engagements. Few men have ever done more for the church, by constant and vigorous exertion, both in public and in private, and yet few have preserved so high a degree of faith and love in their own hearts.

The object to which Francke devoted himself, in his professional labours, was to give a more practical character to the theology of the age, and to the Bible its proper standing, as the only rule of faith and doctrine. To secure these most desirable results, he made the Scriptures, in some form or other, the subjects of most of his lectures; not merely giving a cold, and formal explanation of its truths, but applying them to the hearts and consciences of his pupils, and teaching them how they should apply the same truths to others. We have already stated, that

many of the students of theology, at that time, were wholly destitute of piety. In view of this fact, he made it a constant endeavour, to teach them what true religion was, and to bring them to a knowledge of that Saviour, whom it would be their duty to preach to others. Although he did not disparage the use of human knowledge, he always declared to them, that without the influence of the Holy Spirit, they would never obtain that preparation for their office, which they needed. He used to say that "an ounce of true faith, was of more value than pounds of knowledge; and that a drop of sincere love to God and man, was to be esteemed above an ocean of learning." The courses of lectures which he delivered, were, one upon the Old Testament, and especially those books which treated of the Messiah: another upon the writings of the Evangelist John: another course upon the composition of sermons, and upon pastoral duties. This last mentioned course was replete with excellent instruction to those who expected to discharge the office of ministers of Christ, and illustrated by facts drawn from his own observation and experience.

The lectures which he directed more especially to the spiritual improvement of his pupils, were those which he called *parenetic*, which were delivered to all the students, at a time when they were not in attendance upon the other professors. In these he did not confine himself to any fixed plan, but varied his subjects, as he deemed expedient. They were all, however, eminently practical. He addressed his young hearers, as a father would his children, giving them directions as to their habits, studies, conversation, devotions—setting before them their difficulties, and the way to overcome them; reproving plainly, yet kindly, those who acted improperly; and exhorting them to diligence in the pursuit of knowledge, and especially to sincere piety. We must deny ourselves the pleasure of making extracts, from these lectures, as this would lead us beyond the bounds of a work of this kind. They breathe the same spirit of piety so manifest in his sermons, and the same christian prudence, which the precepts of his tract,* upon the way of living well, so strikingly display.

* See page 66.

The *Biblical Societies*, as they were called, from which so much good had arisen in other places under his influence, were not forgotten at Halle. The students formed themselves into little fraternities at his instigation, in which they read the Bible, in the same way which had been practised at Leipzig, and with the same result. An association of a somewhat different kind, which Francke and one of his colleagues established, was composed of about twelve of the most advanced students, who paid particular attention to oriental languages, as well as to those of the Bible, and were intended for the important offices of professors and teachers, as well as for the higher stations in the church. To some of the members of this association, the ministers of the present day are indebted for some of the best works on Biblical literature.

He not only interested himself thus in the moral and intellectual improvement of his pupils, but employed a part of every day in giving advice to them in reference to their plans of life, and in providing for the temporal necessities of such of them as were poor. The means adopted for the support of such,

we shall mention more particularly hereafter. He was as a father to them all, in whom they could confide, and to whom they could apply in all their difficulties.

The effect of his labours in this sphere, was happy in the highest degree. Very many of the theological students who had commenced their preparation for the ministry without piety, and without any proper view of that responsible office, were awakened and converted. With regard to this, Francke says in one of his lectures, "many of our students gave us reason to believe that they had felt the influence of our instructions. Not a few have been renewed in the spirit of their minds, and disregarding now all the allurements of the world, have devoted themselves, without reserve, to the service of their master. They welcome even reproach and toil in his cause. They are united in feeling to one another, and meet frequently together for social prayer, and the reading of the Bible. They are exemplary in their conduct, and have thus been the means of doing much good to their irreligious associates. They promise to go abroad into the world with the same spirit

of union and devotedness, and to exert a powerful influence wherever they go." In this expectation he was not disappointed. Many of these students were the means of producing revivals of religion in the churches where they laboured, and of awakening many merely formal preachers from their slumbers, to active and devoted piety.

We have already stated that Francke made use of his pen, as an auxiliary to his pastoral labours. This was also the case in those of his professorship. We cannot here however even mention the names of the various works which he published. They amount in number to fifteen or twenty, more or less extensive, all of them either commentaries upon, or introductions to the Bible, or books upon the subject of practical Theology in general.*

One of these caused him no little trouble. This was a monthly perodical work entitled "Biblical Observations," the object of which was to correct some mis-translations in the German version of the Bible made by Luther,

* The whole number of his works published before and since his death, amount to upwards of thirty.

and to give the practical application of the passages as corrected. The circumstances attending the publication of this work are not a little interesting, as they display so much of that self-denying spirit, which always attends a high degree of piety. He was meditating, he tells us, on a certain occasion, upon that passage in the ninth chapter of the second epistle to the Corinthians in which it is said that, "God is able to make all grace abound towards you, that ye, having all sufficiency in all things, may be able to abound unto every good work." "How can God do this," was his inquiry, and one of much interest to him, as he was frequently compelled to suffer the poor whom he would gladly have assisted, to go away from him unrelieved. Just at this time, he received a letter from a friend, informing him, that he had been reduced by misfortunes to poverty and distress, and requesting of him some assistance. This moved the heart of Francke still more; and after praying over the subject, the plan of the "Biblical Observations," struck him as the most likely to enable him to do any thing for his relief. His employments were, however, at this time

so pressing, that every part of the day was devoted to some particular object, none of which could be set aside; and it seemed likely still, that his plan would fail. But he, ever fertile in expedients, determined to take the time which he usually spent at his evening meal for this purpose; and was thus enabled to finish the numbers with punctuality.

The sentiments of the work appear to have been correct and scriptural, and his criticisms were no doubt well founded. Still the work was unacceptable both to some of his friends, and to his foes; first, because he seemed to manifest a want of respect for Luther, in finding fault with some of his translations; and second, because he issued the work in monthly numbers, which was uncommon at that time, except with works of a very frivolous character. He sent some of these numbers for distribution and for sale to a friend of his at Berlin, a man of sincere piety, but of ardent temperament. They seem to have struck him unfavourably; for he replied to Francke in a letter containing the severest reproof. The answer of Francke is characteristic.

"It gives me much pleasure, dear brother,

that you have reproved me; for you have done so with a sincere love to me and to the church of God. I am therefore not displeased with your severity; on the contrary, it has given me a higher esteem for you, than I have ever before felt; and this letter is more precious to me than any other I have received from you. I beseech you ever to deal thus with me, and without the least reserve to tell me of my faults and my indiscretions. Be assured that such reproof will ever be agreeable to me. All that I complain of between us is, that we so unfrequently tell each other of our failings, and that when we do, our feelings are so often excited thereby. Some time ago, you wrote to me, exhorting me to awake and be diligent in the service of the Lord; and for that advice I sincerely thanked you. You have now reproved me, and I thank you still more. Be assured that I am tenderly attached to you, and that I pray the Lord to bless you for your kindness to me." He now relates to him the causes of his undertaking the work, and states his reasons for publishing it in the way he did; reasons which it is unnecessary to repeat here, inasmuch as

to our readers, he will not be thought to have committed any fault.

"In this whole affair," he continues, "I have not sowed to myself, and do not expect to reap to myself. My object was the honour of God, and the spiritual as well as temporal good of men; and this being the case, I feel no regret for what I have done, nor any desire to discontinue this effort. I am not accustomed to lay up a single farthing for myself: if I have food and raiment, I am content; and these my Heavenly Father constantly supplies me."—He concludes in the following language. "Your letter has been of much service to me, in leading me to self-examination—to prayer—to the exercise of caution and sincerity in my conduct. I again thank you for your plainness and frankness with me. May the Lord reward you! In time to come, watch over me, and do not spare me when you find any thing blame-worthy. I should not have defended myself, nor mentioned what led to this publication, had I not supposed it wrong to leave you prejudiced against, and ignorant of the reasons which influenced me. I cannot but hope that your

opinion will now change. Will it not my brother? Can we not be again joined in heart? You have asked my pardon, in case you had misunderstood me. I desire no apology from you—I must, on the contrary, ask to be forgiven for causing you pain and ill will. * * * The friend for whom I have been labouring, has been compelled even to sell his Bible. Will you not do something for his relief? May the Lord Jesus be your support and strength!"

This truly humble and christian reply, completely changed the views and feelings of his friend, who acknowledged his error, in writing so hastily, and sent a donation for the benefit of the afflicted individual.*

This work was attacked too, by several of the party who were enemies to Francke, and the Pietists. Some copies of it had, by some means, been carried to Sweden, and Dr. Mayer, a learned theologian of that country, attacked it and its author with great vehemence. This example was followed by some others; and Francke replied at length, and

* The income of the work was such, in addition to this, as to enable him to fulfil completely his benevolent intentions.

most triumphantly, to all their objections, in a spirit of meekness and piety, which should and would have closed their mouths, had they been possessed of either candour or generosity.

About the year 1698, he was again involved in difficulties, with the ministers of Halle. They had, since the former dissensions, restrained, to some extent, their disposition to censure and abuse the Pietists, but had not failed, when an opportunity offered of doing it secretly, to throw out insinuations with regard to them. Early in this year Francke preached a sermon upon Matt. vii. 15—23.—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every

one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity"—in which, without any personal references, he pointed out clearly, and emphatically, the distinction between true and false prophets. The ministers of the city, could not suppose him to have had any other object in view, than that of attacking them, and accordingly took all that he had said, to themselves. They replied immediately to his sermon, and in a tone of great bitterness, and accused him before the "consistory of injuries,"—a court which took cognizance of such cases. He was called upon to answer to their charges, and to prove what he had alleged against them. He stated in reply, that his expressions were very general, and that of course he was not to blame, if any one discovered his own character portrayed therein.

He called God to witness, that his present reply was not made with any desire to retaliate for the many abusive reports circulated against him, nor to injure the feelings of any one; but for the honour of God, and the good of man; and, moreover, that he would state nothing which he could not prove. He then stated his objections to the style of preaching common in the city; that the doctrines of the Scripture were, many of them, obscured, or neglected; as for instance, faith, regeneration, holiness, self-examination; that the word of God was sometimes used to prove doctrines, the most agreeable to the carnal heart; thus the text, "rejoice with them that do rejoice," was made to authorize dancing, feasting, and drinking to excess; and that the spiritual application of the inspired word, was entirely neglected. He went on to state, that he was not fond of contention, and that he had always "followed the things that make for peace," but that the city clergy had never ceased, in every way they dared, to injure him, from the time he had first came among them; that they could not accuse him of returning evil for evil;

that he had constantly indulged the hope, that forbearance on his part would open their eyes to the rectitude of his intentions, and that the good which followed his labours, would convince them that God had given his approbation to him. But he had been disappointed. They had refused all friendly intercourse with him, and continued their opposition. They had warned the people against coming to his church, declaring it to be the way to hell. He concluded by declaring his willingness to forgive and forget what was past, and his desire for peace.

So fully confident was Francke of the justice of his cause, that he published the sermon, and thus brought the matter more fully before the public. This only increased the opposition. Reviews and replies were written on every side, accusing him and his colleagues, Breithaupt and Anton, of various errors. Finally, a commission was appointed by the Elector of Brandenburg, consisting of four distinguished men, from various parts of Germany, to settle again their difficulties. They continued their examination nearly a month, and then recommended an agreement,

which was signed by the professors on the one side, and the ministers on the other.

By this document, the professors of theology were exonerated from all the charges brought against them; all the unpleasant circumstances which had occurred, were to be forgiven and forgotten; the ministers and professors were to meet together monthly, or weekly, for social prayer, and mutual exhortation; and every thing that tended to injure the feelings of either party, was to be carefully avoided. Many other subjects were mentioned, but these were the more prominent topics. This compromise was confirmed by the Elector, and though nothing is stated in reference to the propriety of the conduct of either side, it is easy to see, that that of the professors was far the most favourably regarded. This was still more manifest in the letter of the Elector to the government. A thanksgiving was ordered in all the pulpits of Halle, at the termination of the business; and a sermon, exhorting to a continuance of peace, was preached by one of the Commissioners.

Although this affair was now so peacefully

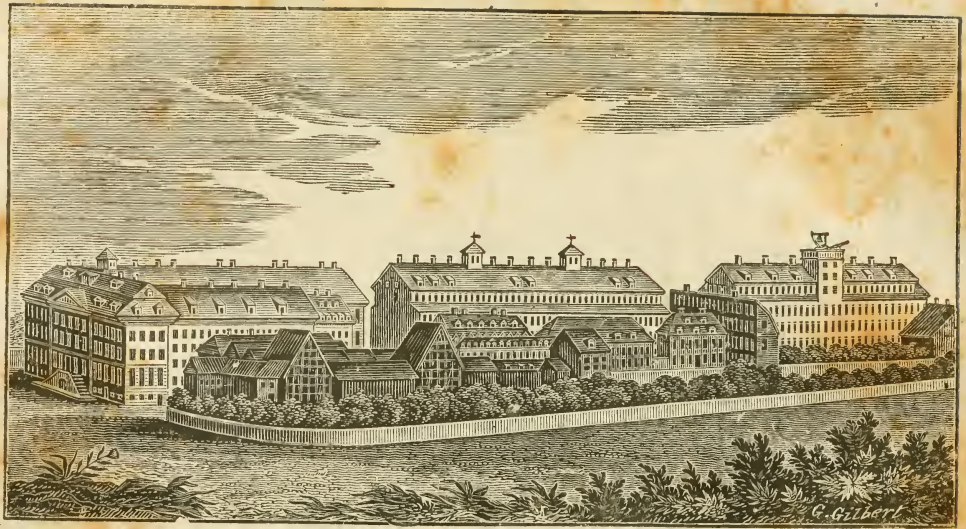
disposed of, the minds of the(orthodox)party, were not at rest. They, however, saw the policy of coinciding with the views of government, and acted with apparent cordiality towards the Pietists. In the course of time, the association of ministers of the city, as a testimony of their desire to continue on good terms with Francke, invited him to take charge of a vacant church in the city. This offer he deemed it his duty to accept. It is an interesting fact, that at the time of his death, of the two of his opposers who still remained in Halle, one preached his funeral sermon, in which he spoke of Francke, as "a theologian who had deserved well of the whole Lutheran church."

But freedom from persecution was not the lot of Francke. Scarcely had one enemy been silenced, when another arose still more violent in his opposition. Not long after peace had been restored in Halle, he was attacked again by Dr. Mayer, in a work entitled, "Notices of the Pietists, by a Swedish Theologian." The first question discussed in this work is, "Who are the Pietists?" The reply of the author is, "They are fanatics,

who, under the appearance of sanctity, are endeavouring to injure the pure Lutheran religion; to overthrow its doctrines, and all its excellent and scriptural regulations; to open the door to heretics of every kind; by their pretended holiness, to mislead unstable souls who are blind to their errors, and who, following closely the steps of their leaders, hasten with them to eternal damnation."—The last is one of a similar character, and answered in the same way. "Where are the Pietists described in the word of God?" Answer: "In 2d Timothy, iii. 1—9. 'This know also, that in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, &c. &c.'" This disgraceful attack was answered, and its arguments completely refuted, by the theological faculty at Halle, against whom it was aimed in general, and Francke in particular. They protested against the term (Pietist,) and hoped to bring it into disuse; inasmuch, as although the name would bear a favourable interpretation, it was not generally given. In this they did not succeed, but the name soon came

to be considered, rather as an honour, than otherwise; as all the friends of true piety were compelled to bear it.

Many other attacks were made upon Francke, but they had little effect either upon him or his labours. His peace of mind and confidence in the rectitude of his cause, never forsook him. The reproaches of his enemies served only to make him more guarded in all his deportment, and so far from fixing any stigma upon his character, they rather served to create friends for him, by leading men to examine the grounds of accusation against him. "All the machinations of his enemies," says his biographer, "were completely powerless against that faith which he exercised, and never destroyed that peace of his, which 'the world can neither give nor take away.'"



ORPHAN HOUSE AT HALLE.

p. 101.

CHAPTER VI.

The Orphan House—Circumstances which led to its erection—Difficulties attending the work.

It is a remark not unfrequently illustrated in the experience of Christians, that those who live in entire devotion to the service of God, are often permitted in the use of means apparently the most insignificant, to behold extensive and blessed results. This was pre-eminently the case with Francke in his labours, and especially in his efforts for the poor. He was not rich, yet he commenced and completed, by Divine assistance, an establishment as extensive as almost any other of its kind in Europe, with which his name will ever be associated, and by which his memory will no doubt reach to the most distant generations. Faith seems in him to have been indeed a *living* principle, enabling him, with full assurance of success when in the path of duty, to undertake any enterprise which promised to do good. His life was a life of

dependence upon the Son of God; and the secret of his usefulness was, that he "committed his ways unto the Lord," and "leaned not to his own understanding." This truth will be fully exemplified in the history of the Orphan House, of which he was the founder.

It was then customary at Halle, for the poor to call, at stated times, at the houses of their benefactors, to receive alms. In the suburb of Glaucha, they generally came once a week; and on these occasions, Francke was in the habit of giving them food, &c. A company of beggars is, in general, a most disgusting sight, and the feelings of pity which they excite, are commonly mingled with those of disapprobation and abhorrence. Such, however, were not the emotions of Francke, as, week after week, they assembled before his house in considerable numbers. He saw, indeed, many among them whose vices were the sole cause of their misery, and whose condition was truly wretched, being lost almost to the common feelings of humanity. But there was another class not less miserable, but less guilty, who interested his feelings much more, and these were the children and

youth, who were growing up in the midst of the most pernicious influences, and becoming daily more depraved.

One day as they collected before his door, having long meditated some plan for doing them good without coming to any particular result, he went out and brought them all into his house, and caused them to be seated, the older people on one side, and the children on the other. He then began to question the children upon the Catechism, and to inquire into their knowledge of Divine truth, in a kind and engaging manner, permitting the parents and older persons to hear. After continuing this a quarter of an hour, he made a short prayer and dismissed them, after distributing to them their usual alms. He requested them to come in a similar way every week, that he might impart to them spiritual and temporal food at the same time. This was about the beginning of the year 1694, about the time that he entered upon the duties of his Professorship.

In examining the children on these occasions, he found among them the most deplorable ignorance. His first desire, of course,

was to give them some proper ideas of the nature of religion, as the foundation of all moral improvement; and as this could not be well done but by teaching them to read, he determined to give them the means of instruction. He distributed to their parents a small sum of money weekly; sufficient, however, to enable them to send their children to school. He soon discovered that this plan was not about to secure his object; for many of them used the money for other purposes, and neglected their children; and of those who came to school, very few received any particular advantage.

Another class of poor, to wit, those whose feelings would not suffer them to beg, but who were not the less in need of aid, interested his feelings. To relieve their necessities, and to support the charity he had already begun to the poor children, he obtained a box, and sent it around weekly, among the pious students and others, for contributions. The collection thus made was very small, and soon ceased altogether, on account of the poverty of those who had contributed. He then fastened up a box in his house, above

which he made this inscription, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" and below, this, "Every man as he hath purposed in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver." This box was more successful than the former, for frequent donations were made to it by those who came into his house.

About three months afterwards, some person deposited in this box at one time, the sum of four dollars and sixteen groschen,* for the poor. When Francke saw this sum, he was much delighted, and said, in joyful faith, "This is a considerable capital, worthy to be laid out in some important undertaking: I will commence a charity-school therewith." This resolution was no sooner adopted, than he began to put it in execution. He pur-

* A German or Rix dollar, is about 70 cents American currency; and the Groschen, of which 24 make the dollar, are, of course, equal to nearly three cents each. Money was, at that time, in Prussia, much more valuable than at present, which will partly account for the amount accomplished by this small sum.

chased books to the amount of two dollars, and engaged an indigent student, for a small sum, to teach the children he might collect, two hours daily. The children received the books gladly, and came willingly to school; but of the twenty-seven who received them, only four or five returned on the second day; their parents or they themselves, having disposed of their books, and being on this account ashamed to come again. This misfortune at the outset did not, however, discourage Francke. He expended the remainder of his money in books, and took care that the children should not take them home with them.

He was as yet unable to hire a place for the school; but ever ready to make sacrifices of personal comfort for the purpose of doing good, he appropriated a part of his own study to this object. In this room he placed another box with this inscription, "For the education and assistance of poor children;" and "He that hath pity on the poor, lendeth to the Lord; and that which he hath given, will He pay him again." About two months afterwards, in June 1695, he was visited by

some friends, who were gratified with his efforts, and contributed several dollars to the support of the school. He received too, from time to time small donations by his box. Soon after this, some of the citizens who saw that the children under his care were well instructed, offered to send some of their children to the school, paying a small sum for each child; enough, however, to enable him to increase the salary of the teacher, and increase the number of hours employed in giving instruction. He had altogether about fifty or sixty scholars this summer; the poorer of whom, besides gratuitous instruction, received other alms, two or three times a week. His undertaking had now become so well known, that he received, occasionally, donations of money and clothing for the poor children. It was during this summer, that he laid the foundation of the "Royal School," as it was afterwards called. A widow lady of rank, made application to him for a teacher to take charge of her children, and those of her friends; and he, being unable to find one who had made the necessary attainments for such a station, proposed that these children

should be sent to Halle, where he would take charge of them, and put them under the direction of competent teachers and guardians. This plan was agreed to; and in the course of a few months, some more pupils were sent in the same way, so that the school gradually grew in reputation and importance, having, in 1709, seventy scholars and twenty teachers.

This summer too, he received a donation, which formed quite an era in the history of his charitable efforts. This was the sum of five hundred dollars, sent him by a pious individual, to be applied to the use of the poor, and especially the poor students, of whom there are always many at the German Universities. It may be supposed, that it was with no little joy that he looked upon this sum, which gave to his efforts an importance which he had as yet scarcely attached to them himself. Besides this, he received, in the course of the autumn, one or two other donations, amounting to a hundred and twenty dollars; part of which was expressly for the charity-school. About this time his scholars had increased so much, that they could not be taught in the room they

had thus far occupied, and he rented another, in a neighbouring house, and shortly after, one more. He now divided the children of the citizens, from the charity scholars, and appointed a separate teacher for each department.

Francke could not but remark, that though the children were carefully taught, many of them lost all the advantages of their instruction, from the evil influence of their companions out of school, who were generally depraved and ignorant. The idea occurred to him, that he should take some of these children entirely into his own hands, and bring them up under his own eye. This was the thought which gave origin to the Orphan House; for from this he was led on, step by step, until he was almost compelled to undertake the work of erecting that establishment. He mentioned the plan of taking some of the orphan, and other poor children, under his own care, to some friends, one of whom dying shortly after, left him five hundred dollars, the interest of which was to be appropriated to their support. He looked upon this event as a mark of divine approbation of his plan;

and began immediately to inquire for some little orphan, to whose support he might devote this sum. He received information of a family of four, left without parents, and entirely destitute. Instead of one of these, he took the whole four; but a pious person having relieved him of the burden of one of them, he found another in its stead. He placed them in pious families, where their morals and habits would be attended to, for which attention he paid a small sum, and caused them to be instructed in his charity school. He had taken this step in reliance upon God, and he now found that He often gives increase of faith and ability to them who trust in him. He had not the means of supporting even one of these children; and yet, says he, "as I had begun without any other support than *trust in God*, to take charge of these orphans, I now felt encouraged to undertake even more than this." The following day he received two orphans, and shortly afterwards three more. He appointed a superintendent to take charge of them and their affairs, as he was already engaged in so many duties, that he could not

attend personally to them. The person chosen was George H. Neubauer, a student of Theology, who had manifested considerable interest in children, by assisting Francke in catechising the children at Glaucha.

In the meantime, while he was incurring these additional expenses, God did not forsake him, nor suffer his faith to fail. "At this time," says he, "He who is the father of the fatherless, and who is able to do for us far more than we can ask or think, came to my assistance in a manner that my poor reason could never have anticipated. He moved the heart of the person who made me the first large donation which I received, to give me a thousand dollars, for my orphans and my school. Another person sent me three hundred dollars; another a hundred, and many gave me smaller sums." He was enabled now not only to support his children, and to assist many of the indigent students, but to purchase and enlarge the house where his schools had hitherto been taught. In taking this step, he seems to have acted under the conviction that he was laying the foundation of an institution which God

would give him the means of supporting, and which would be lasting and important. Having now a house large enough for his schools, and for the accommodation of his orphan children, he brought them all together under the same roof, under the care of Neubauer their superintendent, assisted by such teachers as were necessary. The number of children thus supported soon amounted to eighteen.

The assistance which he had imparted to the indigent students, consisted hitherto of a small sum of money, weekly. He determined now to give them their meals, free of expense, at a public table in the Orphan House. He thought this plan likely to be more advantageous to the students themselves, and it gave him the opportunity of advising them, watching over their deportment, and correcting what he saw amiss. It also enabled him to learn their characters and attainments so well, as to be able to choose with safety his teachers from among them. These students were, many of them, intending to become teachers, and Francke afterwards formed them into a "teacher's seminary," or school for teachers,

in which he trained up instructors for the numerous departments of the Orphan-house schools, and for similar situations throughout Germany.

Not long after this, finding himself again in want of room, for his constantly increasing pupils, he bought the house immediately adjoining his present one, and united the two together. He now divided his school again, into a male and female department, and these again into different classes, each of which had their separate hours of instruction, as well as different teachers. They were all taught gratuitously, except the children of the citizens, who had increased so much as to form a large school of themselves. Some of these last, who were intended to receive a liberal education, were formed into a separate class; and together with some of the orphan boys of superior understanding, were put under the care of distinct teachers, to receive instruction in the sciences, and languages. This branch of the school soon increased beyond almost any other, amounting, in about ten years, to above two hundred and fifty scholars, sixty-four of whom were orphans.

In 1730, the number belonging to this school was five hundred.

Still the number of his scholars, and of the students whom he gratuitously supplied at the Orphan-house table, increased, until at length his two houses were too small to accommodate them. He began now to think of obtaining a large building; and with a view of securing a good plan, in case he was compelled to erect one, he sent Neubauer to Holland, to visit the celebrated Orphan houses of that country. In the mean time a large hotel, near one of the gates of the city, was offered for sale; and thinking the house a convenient one for his purpose, Francke bought it for 1950 dollars.*

But even this building was soon too small for his purpose, the orphan children amounting to a hundred, and the students, who received their food at the public table, to seventy, with numerous teachers, overseers, and servants; and he was compelled to prepare

* We mention the amount, that the reader may contrast the sums which Providence now enabled Francke to expend, with those at the commencement of his undertaking, when the purchase of twenty or thirty little books, almost exhausted his resources.

for erecting a still larger building. The ground in the immediate vicinity of the hotel, offered a convenient situation, and he purchased it shortly after, as a site for the new Orphan House. It might be supposed that Francke would not venture upon such an undertaking as that he now contemplated, without some amount of funds, already provided. The following is his own language on this subject: "Since the work has been thus far carried on without any sum of money, or other means secured beforehand, but by that which the Lord has been pleased to send at the time; so, though at this time I had not the funds necessary for erecting even a very small house, much less such a one as I now thought of, yet God, in his goodness, gave me such a confidence in himself, that I came to the determination to commence the building without delay." Accordingly, Neubauer was recalled from Holland, a plan agreed upon, and the foundation of the new Orphan House laid, with religious exercises, on the 24th of July, 1698.

The history of the various trials which attended the erection of this building, and the

spirit with which they were endured, is so interesting, that we shall give it with a considerable degree of minuteness.* The difficulties at the very commencement of the work were numerous, and would have caused a man of less faith and perseverance, to despond. There was at one time a deficiency of lime and sand, then of stone, then of the horses necessary to bring these materials, and at another of money. In such cases he always resorted to his closet, and there made known his wants by prayer to God. For every thing except the timber for the building, which alone was provided in any sufficient quantity, he depended upon the

* Before entering upon the narration of these facts, it may be well to remind the reader, that the plan of erecting this Orphan House was exceedingly popular. The success which had attended his efforts to provide temporary accommodations for the orphans, was doubtless well known. He had travelled abroad very much, and was highly distinguished; and when he undertook the more important and expensive work of erecting such a building, it excited universal attention and sympathy. Donations might well be expected in every form, and from almost every source; and sometimes the supply would be remarkably adapted to the need. From a knowledge of the general views and character of Francke, we have every reason to suppose that there was nothing like presumption in his measures or expectations, though his faith was strong and unwavering.

good hand of the Lord, from week to week, and he was never disappointed. It happened often that he was without a single farthing, when hundreds of persons were to be supplied from his table, so that he was compelled to dispose of every thing that was not indispensable, to be able to purchase bread; once the steward was unable to obtain a few cents, to purchase candles, that the children might not sit in darkness, until it was already dark; and yet assistance was always rendered, though sometimes in the last extremity. The children were always comfortably provided for, and the labourers regularly received their hire. The labours of each day were commenced with prayer; and at the end of the week, when the workmen were paid, they were addressed by some one, and the duties of the week closed in a similar manner. They laboured with alacrity and pleasure, and the work, notwithstanding its size, and the hinderances alluded to, went gradually and steadily forward; and in about a year the walls were completed, and the building covered. In April 1700, it began to be inhabited, and not long after was entirely fin-

ished, as if to silence those who so liberally censured the undertaking.

The narrative which Francke gives of his labours, and the many instances of divine interference in his behalf, is truly edifying, displaying in himself, a most surprising confidence in God; and a series of providential assistances which would scarcely be credited, were they not so abundantly confirmed by the testimony of witnesses.*

"About the month of April 1696, our funds were almost exhausted, and I knew not

* These witnesses were contemporary with Francke, and some of them, his acquaintances and pupils. Their testimony is carefully compiled by his biographer, from various accounts of his life, in funeral discourses, and other works of the best character still extant.

See "Die Personalien, welche der von J. G. Francke, bald nach A. H. Franckens Tode gehalten, Leichenpredigt, angefuegt sind, (in den Epicedien Franckens befindlich.)

Also "Oeffentliche Erweckungsrede an die Studiosos Theologiæ, auf der Kœnigs. Univ., ueber das Beispiel A. H. Franckens, gehalten am 25 Jan. 1727, von G. F. Rogall."

"Kurze, jedoch gruendliche Nachricht von dem sehr merkw. und erbau. Lebenslauf. A. H. Franckens, etc." Budingen, 1728.

"Franckens Stiftungen," 3 baende, 1792—1798, and various other works quoted in the work from which this is extracted, to wit, "A. H. Francke, eine Denkschrift zur Sæcularfeier seines Todes." (Halle, 1827.)

See also "Conversations Lexikon," now editing in Philadelphia, under the name of "Encyclopedia Americana," art. Francke.

whither to look for the necessary supplies, for the next week. This caused me the greater distress, as I was not at that time accustomed to such trials. But it pleased the Lord to send me assistance, and at the very time when it was needed. He inclined the heart of some person, who was, and is yet unknown to me, to put into my hands, by means of another individual, the sum of one thousand dollars, for the support of the Orphan House. The Lord be praised for his goodness, and reward the giver a thousand fold, with spiritual blessings! At another time, when our stores were exhausted, the steward came to me, and represented, that it would be necessary soon to procure a considerable amount of provisions. We laid our case before the Lord. Soon an opportunity offered of obtaining the necessary funds for our purpose, from a friend who needed but to know of our wants, to offer his aid. But we were unwilling to be burdensome to him, as he had been already liberal in his donations, and we wished to leave ourselves in the hands of God, knowing that He was able, and he had shown himself willing, to assist us. We therefore

commended ourselves anew to him in prayer, and we had scarcely finished, when there was a knock at my door, and a well-known friend entered, bringing me a letter and fifty dollars in gold, from a person in another place. This, together with twenty dollars, which were received soon after, completely supplied our wants, and we were taught that God will often hear prayer, almost before it is offered."

"In the month of October 1698, I sent a ducat to a poor and afflicted woman, in another place. I received, soon after, a letter from her, saying, that it had come to hand at a time when she greatly needed it; and praying God to return to my poor children a 'heap of ducats,' for it. Soon after, I received from a friend twenty-five ducats, from another two, and from two others forty-five. About this time too, Prince Paul of Wurtemberg died, and left a large purse marked, 'for the Orphan House at Halle,' which I found to contain five hundred ducats in gold. When I saw all this money on the table before me, I could not but think of the prayer of the poor woman, and how literally it had been fulfilled. In February 1699, I was

again in very straitened circumstances, and must enumerate that among my times of trial. I was almost entirely without funds, although much was needed, for the supply of the daily wants of the children, and other poor. In this state of difficulty, I comforted myself with the promise of the Lord Jesus, 'seek first the kingdom of God, and his righteousness, and all these things shall be added unto you,' and strove to bring myself to an unwavering confidence in God. When I had given out the last of our money, I prayed to the Lord to look upon my necessities. As I left my room to go into the College, to deliver my usual lecture, I found a student waiting for me below, who put into my hands the sum of seventy dollars, which had been sent me from a distance. Although our expenses were now so great, that this money did not last but two or three days, and I was unable to predict how I should be able to meet them for the future, yet by the good providence of the Lord, our difficulties were constantly relieved."

Francke states, that in the midst of all these trials and embarrassments, so precisely

was the supply suited to their wants, that in no instance had the children been forced to go without their meals; and no one, except his immediate assistants, was acquainted with their difficulties. This is not a little surprising, when we remember that *hundreds* depended upon him; and not less so, the fact that his own tranquillity and peace of mind were constantly retained.

"Soon afterwards," he continues, "we were in the greatest want, and the steward came to me, asking for money to meet the expenses of the week. I knew not what to reply to him; for I was without funds, and had no expectation of any supply. But I trusted in the Lord, and determined to go to my closet, and spread my wants before him. As I was engaged, however, in dictating to an amanuensis, I sat down until this piece of work should be finished. When it was ended, I arose to go to my closet, and while on my way, a letter was put into my hands from a merchant, informing me that he had received a check for a thousand dollars, to be paid me for the Orphan House. How forcibly did I feel the meaning of that promise, (Isaiah

lxv. 24,) 'Before they call I will answer, and while they are yet speaking, I will hear!' I had now no reason to ask for assistance, but went and praised the Lord for his goodness. I was thus led more and more, to place my trust upon God, and give up all dependence upon man."

"At another time, in the same year, when I was in similar circumstances, I walked abroad and meditated upon the glory of nature; the heavens and the earth, and my faith was thereby much strengthened. I said within myself, 'How happy is that man, who, though he is poor, and can lean on nothing here below, can trust in the living God, who made these heavens and this earth, and thus be satisfied and joyful, even though in adversity!' Although I well knew that for this very day, I had need of a considerable sum of money, yet my heart was even joyful, for I was strong in faith in God. When I came into the house, the superintendent of the building was there, and desired some money for the payment of the labourers. 'Has any money been received?' said he. I answered, 'No; but I have faith in God.'

Scarcely had I uttered these words, when some one was announced at the door; and on going to him, I found he had brought me thirty dollars from some person, whom he would not name. I returned to the study, and asked the superintendent how much money he needed. He replied, 'Thirty dollars.' 'Here they are,' said I. We were both strengthened in our faith, by this happy supply, since we saw therein the hand of God, in giving us what was necessary at the very time when it was needed."

"At another time of great need with us, I made particular use in my prayer to God, of the fourth petition in the Lord's prayer, 'Give us this day our daily bread,' and dwelt upon the words *this day*—for we needed immediate aid. While I was yet praying, a friend to the Orphan House came to my door and brought me four hundred dollars.—In the year 1700, I was sick for some weeks, and when I recovered, and was able to go out for the first time, I prayed the Lord to bless my 'goings-out, and my comings-in.' This prayer he was pleased literally to answer; for as I left the house, a most comforting and

encouraging letter was put into my hand, and at my return another, containing a hundred dollars for the support of our children, with the exhortation to continue the good work. This letter was from a pious merchant, a hundred miles distant. The Lord remember his kindness! On one occasion, a pious and benevolent female was visiting our Orphan-house, and discovered that we were much in want of many things, but though in the habit of doing much for us, she could not now render any assistance. She, however, spoke of our situation to another person, who replied to her, that she was just about to give fifty dollars to the Orphan House. Our friend saw the hand of God so clearly therein, and was so grateful for the supply of our wants, that she was moved even to weeping."

The instances of this kind which occurred were very numerous during the whole progress of the work, and they could be enumerated to almost any extent. Some of the more remarkable that remain of those which his biographer has selected, must suffice for this work.

"It has often happened, that when I have

been relating to strangers who were visiting me, some of the providences which have attended this undertaking, that they have been witnesses to similar instances while present with me, much to the confirmation of their faith. It happened once when a friend from a distance was sitting with me, that a boy came in, bringing with him twenty dollars for the Orphan House, and a written promise that the same amount should be yearly sent to us, as long as the life and health of the giver were preserved. He would not mention the name of the donor, and wished only a receipt. At another time I was recounting to a Christian friend some of our remarkable deliverances from want, by which he was so much affected, that he even wept. While I was speaking, as if to confirm my statements, I received a letter containing a check for five hundred dollars."

Such instances occurred not unfrequently, and tended not a little to strengthen their faith in the promises of God, and to convince them of his favour towards this work.

"It happened once, that I was in need of a large sum of money, but had it not, and did

not know where to obtain even ten dollars. The steward came to me with his accounts, but having no money for him, I asked him to come again after dinner, and in the meantime gave myself to prayer. When he came in the afternoon, all that I could do was to ask him to come again in the evening. In the afternoon I was visited by a friend, with whom I united in prayer to God. I was moved to praise him for the wonders of his providence to men in all ages, and especially for the remarkable instances given us in his word. So much was I confirmed in my faith by this service, that I did not once ask the Lord to relieve my present difficulties. As I accompanied my friend to the door at his departure, I found the steward standing on one side, and on the other, another person who put into my hands a purse containing a hundred and fifty dollars."

"Some time afterwards, the superintendent of the building came for money to pay his labourers. A friend who was present, promised me ten dollars, and another four; but could not give them to me at the time. So I said to him, 'God will not leave us without

assistance,' and let him depart. When he came to the Orphan House, he found the labourers assembled, and waiting for their money. Just then, a well known friend of ours met him; and to him he made known his wants. This friend immediately lent him fourteen dollars, and he began his payments. Before this sum was exhausted I received from another place upwards of thirty dollars, which I immediately sent to him, and he finished his payments as usual. The next week we were in equal difficulty, and in the same way. I told the superintendent that we should certainly have occasion to rejoice again in the manifestation of God's willingness to favour our efforts, and repeated to him, as he left me, that text, 'Hitherto hath the Lord helped us.' Early the next morning I received fifty dollars, which was an abundant supply for that day.—On a certain occasion, when the steward was about to sell a number of articles which were not indispensable to him, I received a hundred dollars, and relieved the difficulty which had caused him to think of this step; and not many hours after, he was informed, in addition, that a

large quantity of provisions was on the way to Halle, for the Orphan House. His situation was one of the most arduous in the establishment, but he was so much encouraged and animated by this unexpected assistance, that he said he would never suffer himself to be anxious in such circumstances thereafter, but would trust confidently in God. He afterwards said, that from that time forward, instead of being cast down or distressed by difficulties that arose, he was ever thinking, "Now we shall have reason again to admire the manner in which God will come to our aid."

"At a certain time when our supplies were again exhausted, I was conversing with my assistants upon the state of our affairs, and recalling to mind the Lord's mercies to us in time past, and rejoicing with them in the hope of continued assistance, and in the privilege of casting all our cares upon 'Him who careth for us.' We prayed together, and committed all our concerns into his hands. The same hour the Lord moved the heart of a friend of ours to think of us, and to determine to send a donation of three

hundred dollars to the Orphan House, which we received the next day. On a similar occasion shortly after, I received a letter containing a check for two hundred and fifty dollars, which was from a physician on the other side of the sea, who had heard something of the Orphan House. This was not a little encouraging to me; for it convinced me, that the Lord, rather than suffer our plan to fail, would raise up friends for me in other countries.— One evening the steward informed me that he had paid out the last of his money. I replied to him that I rejoiced at this, for God would surely gladden our hearts again by providing what was necessary. And I was not disappointed: for the next morning I received the sum of two hundred dollars.

"On a certain occasion, when I was not a little straitened in my circumstances, I was walking in my garden, along a path which was planted on both sides with lilies, now in full bloom. As I was thinking with myself, those words of our Lord came into my mind: 'Consider the lilies of the field, how they grow, &c. If God so clothe the grass which is in the field.....shall he not much more

clothe you? &c.' I determined to obey this exhortation, and said, mentally, 'I will, Lord, according to thy word, give up all anxious thoughts for the things of time; but leave me not without assistance; let it come to pass, I pray, according as Thou hast promised.' When I returned to the house, I found that during my absence some money had been received for me; and shortly after another donation arrived, which quite relieved me for the time, and taught me, in connection with many similar instances, to trust in God for the future."

The following incident illustrates two or three statements already made.—"One of my orphan children, who had been a long time in the Orphan House, was about, on a certain occasion, to go to visit his friends, and came and asked me for two dollars to pay his expenses by the way. I told him that I should be glad to give them to him, but had not more than a half dollar in the world. This he could scarcely believe, as he had never discovered the least signs of poverty at the Orphan House. I assured him of my willingness to give him the money if I had it,

and told him to return to me again after a short time, thinking I might obtain it for him. I thought, as he left me, of going to borrow it; but being engaged in a piece of business which could not be postponed, and knowing that the Lord could easily supply this little sum, if it was his will, I kept my seat. Scarcely a quarter of an hour had elapsed when a certain person came in, bringing me twenty dollars, and saying, that he had received it over and above his ordinary annuity, and wished to devote it to the use of the orphans. I was now enabled to give the boy his two dollars, which I did most cheerfully."

"In this way has a kind and merciful God opened the hearts of men to sustain this work, and a great number of instances have occurred besides those which I have here related. During the time when our expenses were very great, particularly while engaged in the building of the Orphan House, his assistance was proportioned to our necessities, and we had always reason to rejoice in being able to trust all our concerns in his hands. It has pleased the same wise God, however, sometimes to withhold his aid so long, that those

around me have said, that He did not appear to look upon the work so favourably as at an earlier period. On one occasion especially, the trial of our faith was so severe that I have great reason to bless the Lord that he did not suffer the minds of my assistants to become impatient, nor unwilling to endure the embarrassments under which we laboured. At this time, when those who laboured with me had indulged the melancholy thought that God had left us, and even spoke in this manner one to another; in that very hour, He, of his infinite mercy, appeared for our assistance, and refreshed us, as are the parched fields by the plentiful showers. I received a letter from a merchant, enclosing a draft for five thousand dollars for the benefit of the Orphan House. The giver is unknown to me, for he did not permit his name to be mentioned. This is the Lord's work; what shall I return unto him for all his benefits? Praise and bless the Lord, oh my soul! I can indeed say, 'The Lord hath done wondrous things, whereof we are glad.'"

We have, perhaps, extended this account farther than necessary, but it will serve to

give a more lively impression of the manner in which this noble institution was completed. The contributors to it were of every station, and almost of every character. The king of Prussia took a lively interest in its success, presented it with a large quantity of building materials, one thousand dollars in money twice, and allowed the institution many privileges. Besides him, officers, civil and military, preachers and teachers, citizens, servants, merchants, widows and orphans gave it their support. Many who were not able to give money, gave their labour. An apothecary supplied the Orphan House with medicines for a long time free of expense, and even a chimney-sweeper gave a written obligation to Francke to clean the chimneys gratuitously as long as he lived. We cannot wonder that his efforts proved successful, when the Lord opened the hearts of so many to assist him.

The blessing which Francke seems to have esteemed as highly, if not more so than any other, was, that he had been favoured with assistants and labourers, who looked upon the work with something of his own feelings.

Without such men he would have been unable to carry on this enterprise. In speaking of them he says, that they were men of self-denial, faith, and prayer, who did not expend their time and labour, merely for the sake of reward, but considered themselves as serving the Lord, and doing good to man.

By such co-operation and under the superintending providence of that God, who provided this and every means employed, the Orphan House was finished. During Francke's life, it continued to increase in extent, and in the number of the children supported and instructed in it, so that in 1727, the year that he died, there were in all the schools *two thousand two hundred* pupils. One hundred and thirty four orphans lived in the Orphan House, and about a hundred and sixty other children, together with two hundred and fifty indigent students, daily ate at the public tables of the establishment, without charge.

Does any one inquire "with what feelings did Francke regard this great work now in successful operation?" We will give the answer in his own words: "Why should I

not give all the honour of this work to God, and acknowledge that the praise of its success belongs not to me, nor any other worm of the dust, but to Him who rules on high, and who is the King of kings? It is He, and He alone who has sustained it, even from the beginning. He has enabled me, his dependent creature, to rely on his support, and not on the help of man, and thus become the instrument of accomplishing so much. Upon him has my soul rested, to him have I looked in times of trial, and I have found by experience, that he will not desert, nor put to shame those who trust in him. But so far from looking upon this as my work, when the thought has entered my mind, that it was I who had built the Orphan House, I who fed the poor, and educated the ignorant, I have banished it from me as a temptation of Satan. It would have been truly foolish in me, when I saw hundreds at our tables daily, to have indulged the thought that I was supporting them. I have often smiled, when people have said in my hearing, that I must be very rich to support this vast establishment, when I was indeed poorer than the most of them.

The Lord has taught me what the scriptures mean, when they say, 'The eyes of all wait on thee, and thou givest them their meat in due season; thou openest thy hand and satisfiest the wants of every living thing.' He has led me in a way that I knew not of, and made this, from so small a beginning, a most extensive work, supplying every necessary means at every stage of its progress. He has done for me more than I could even have imagined: to Him therefore I attribute all the success, and to him shall be all the praise."

We doubt not the circumstances narrated in this chapter, will be considered by many, as almost passing belief. They will be disposed to say that they approach too much to a miraculous character, to have happened to an uninspired man. They are indeed extraordinary, and calculated to excite emotions of wonder; but the authorities by which they are confirmed, are of unquestionable veracity, and will satisfy every candid inquirer, that they are *simple* and *undisguised facts*.

But the question will still be asked by many, "Can such an example be held up as

proper, for our imitation?" Would not the feeling, with which one should undertake so extensive a work as the building of the Orphan House, without any funds in hand, or any human source from which to draw, be rather rashness and credulity, than faith?"

We should answer,—not, in the circumstances of Francke. It is to be carefully noted, that he did not commence this extensive plan at once. Years had elapsed, since he had first entered upon his benevolent work, and during that time, he had been gradually led forward by a gracious Providence, who supplied the means, and pointed out the path in which he should go, in a way surprising even to himself. These striking and continued expressions of the Divine approbation, each succeeding one, more clear than that which preceded, seem to have fixed in the mind of Francke, the conviction, that *the work was of God, and would not come to naught.* He was prepared, by this conviction, to take any step which was indicated as the will of that Providence, to whose guidance he committed all his ways; and when he had taken such a step, he *believed* that God would not desert

a work, which he had so far evidently approved and blessed. That he acted properly in this case, may be fairly inferred from his success. That he was far from countenancing that rash and enthusiastic calculating upon the assistance of Heaven, which some have done, and met thereby a sad overthrow, may be gathered from the advice which he frequently gave his pupils, "never, under the pretext of faith in God, to engage in undertakings, or place themselves in dangers, where there was no clearly marked call of Providence: but with 'their loins girt about,' to wait the directions of their master, both where, and how they should labour."

CHAPTER VIII.

Departments of the Orphan House—Its extent—Method of Instruction pursued.

The instruction of the children of the poor was, of course, the main object of the institution at its commencement; but various circumstances conspired to connect with the charity schools, others, for those who were able and willing to pay for their tuition. We have already mentioned the "Royal School," or "Royal Pedagogium," so called, because endowed by the king. It was intended for the children of the higher classes, and had a building, in connection with the Orphan House, which was appropriated to its pupils and teachers. Mention has been made too of the "citizen's school," or Gymnasium, in which the orphan children, of the best capacity and those of the citizens, were instructed preparatory to the University. Besides these two, there were several other departments, in which the children who were intended for

business of any kind, (by far the greater number were of this class,) received their education. The "Teachers' Seminary," and "The Oriental Society," the members of which lived in the Orphan House, are also to be enumerated among the schools.

From the small stock of medicines which it was found convenient to keep in the Orphan House, arose the idea of an apothecary's shop, which was begun as early as 1698. This store soon became extensive and important, on account of the manufacture of a very popular medicine, the receipt for which was given to Francke by a friend.* The income of this establishment alone, was at one time about thirty thousand rix dollars; it has, however, very much diminished, since the medicine above mentioned has fallen into disuse. It would seem that the providence of God had provided that means of support for the Orphan House, when its friends began to look upon the institution as able to take care of itself, and to cease their donations.

Another important department, is the "Book-store." This owed its origin to a pious, and self-denying friend of Francke,

* Fr. Richter, M. D.

who printed, by some means, a sermon which Francke had written, and sold it, although it was the cause of much contempt to him, in the fair at Leipzig. Encouraged by his success in this effort, he obtained a small printing press, which he set up in the parsonage house at Glaucha, and there commenced the printing of larger works. The divine blessing attended these benevolent exertions, which were undertaken solely for the advantage of the Orphan House; and from this beginning, arose the Orphan-house Book-store, one of the most extensive in Germany, and a source of considerable revenue to the institution.

There are also connected with the Orphan House, a library, of upwards of twenty thousand volumes, a Museum of natural science, and a chemical Laboratory, for the benefit of the schools.

The celebrated "Canstein* Bible Establishment," has its location in the Orphan House. This was founded by the Baron Canstein, with the design of sending abroad through Europe the word of God, by printing it so cheaply, that every one could buy it. Francke undertook the direction of this establishment,

* Baron Canstein.

at the earnest request of its founder, and continued it until his death, although attended with no profit either to him or the Orphan House. It has been the means of circulating two millions of Bibles, and one million of New Testaments. There are some other departments in the Orphan House of minor importance, which do not need especial notice.

The buildings connected with the main edifice which Francke erected, consist, at the present time, of a number sufficient to fill both sides of a court eight hundred feet long, reaching from that edifice, which faces the street, to the one which is occupied by the Royal School, which closes the other end of the court.

This vast establishment took its rise from the small sum of about three dollars and a half, which was providentially put into the hands of Francke! We cannot but admire the perseverance and faith, which enabled him to go on so steadily and so rapidly to a consummation which far exceeded his most sanguine expectations; and we ought not to withhold the expression of praise to God for the strong assurance which this success

gives us, that He will ever bless efforts humbly and faithfully made for the glory of his name. The Orphan House has been the means of educating and sending forth multitudes of excellent men, who have been blessings to the world; and yet it is all to be traced, under God, to the influence of one individual. May the reader be led "to go and do likewise!"

It might be supposed that whatever the world and the enemies of Francke might think and say of his doctrines, they could not but applaud his efforts in behalf of the Orphan House. But it was far otherwise; his enemies could not bear the idea that he should be the means of doing so much good—he, whom they denounced as a fanatic and a hypocrite. On this account, they used every means to decry and injure this most excellent institution. The common slanders on institutions of Christian benevolence in the present day, are very like those which the noble-minded and generous Francke endured. They, however, have passed away with the authors of them, while the effects of his faithful labours continue a standing monument of

his piety and zeal. We have not time to specify half the malignant and disgraceful falsehoods that were circulated concerning him; a few of them will be brought into notice, in some account of the manner in which he replied to them. He says, in the beginning of this reply, that the only reason he can imagine for their desiring to convince the people that the providence of God had not prospered his efforts, was their fear that they would not join with them in denouncing him, whom God had so favoured, as a heretic and fanatic. "Just as Scribes and Pharisees," said he, "feared that, should they acknowledge any thing divine in the power of our Saviour and his Apostles, the people would say to them, 'why then do you treat them as deceivers, if God be with them?' Not that I would compare myself with our Lord, or his disciples, being unworthy even to loose the latchet of their shoes; but to show that they resemble the Pharisees, in attempting to defame an institution, which is so manifestly of God (if it be not, it will come to nought) that they may thus prejudice the minds of men against me. So far as I am concerned, I care

not for all their censures. I have one short argument which answers them all. It is this:—No one that trusts in the Lord shall be confounded—but I believe and trust in Him—therefore I shall not be confounded. No scorn, which they use so abundantly, will avail against this argument.** There is one singular argument which they make use of. They say that I have been very active in soliciting contributions for the Orphan House. They do not pretend that this was wrong: they design only to show that my own labour might have accomplished all, and of course there would be no need of any divine interference. But is it less the effect of His providence, because I have been the means of its execution? Did not the Apostle Paul ascribe the contributions made for the saints, at his suggestion, to the hand of the Lord? And ought not the same to be done in this case, especially since in a multitude of cases, persons whom I did not know, and who would not even mention their names, have continued for years to give to this work? Who was it that caused the feelings of benevolence and pity, to conquer the natural

avarice of man, in reference to this effort, when so many similar ones have failed for want of funds? ** It is very easy to find fault. But were those who do it so freely in this case, to undertake only to provide food for those who daily depend on me, not to mention the various other expenses to be sustained, they would speak very differently; they would be ashamed of their conduct towards me. Were they to have no other resources than I have had, and be compelled to wait till God should please to send the necessary funds for our daily wants, they would probably soon desert their post. Against all the difficulties of the work I have struggled for years; and although unbelief derided the idea of success, saying, that various things were wanting; that I had not capital, &c., yet the work is done. Now the common saying is, that my own ingenuity and zeal have carried it through. At first they denied that I could accomplish any such scheme; and now that it is done, they say I did it all!"

Many others gave utterance to their enmity to Francke, in such complaints as these:

"The Orphan House is too large—after it is built the children will starve, for want of funds to support such an institution—Francke is laying up a fortune for himself, from the charities of the public—he has neglected personal piety, in being so constantly and actively employed." How groundless they were, need hardly be stated. Nothing of this kind seems to have given him more pain, than the impression which was so general, among certain classes, that he was very rich and growing daily more so; so that often, even when in distress for money, he was applied to by beggars, who shamelessly asked him for large sums, as a hundred or a thousand dollars; and who, when assured that he had none to give them, often turned and reviled him. But he endured all as "a good soldier of Jesus Christ," and the Lord constantly increased the number of his friends, and gave him to rejoice in the prosperity of the Orphan House.

It is interesting to contemplate this great and good man, in the capacity of a teacher of children. He seems to have had a peculiar love for them, and a happy faculty of instructing them. He did not, of course, find

time to do any thing more, than superintend their schools, except in the department of religious instruction. This he made the grand object of attention; *the cultivation of the moral feelings of the pupils* was esteemed of paramount importance. To promote this, he used to catechise them, by the assistance of their teachers, and to address them on the great truths of religion, in language suited to their capacity.

He took care to appoint such teachers as would set a holy example before them, and used every other means to bring them to a saving knowledge of Jesus Christ. Among these, was that of distributing among them, at the time of their examinations, which took place four times a year, tracts on practical subjects, written expressly for them.

The following extracts are from two of them, on the subjects of repentance and love to God. We should be glad to infuse into our paraphrase of these passages, more of the pathos of the original.—"Attend to my words, dear children! Attend to the word which is spoken to you from God! Now, before your hearts are seduced by the world, while you

are in the morning of life, pray God to implant his love within you, and to make you humble, and obedient, and holy. Ask him so to impress his fear upon your minds, that you may be enabled to keep his commandments all your days. Remember that it often brings a fearful curse upon men, to neglect God in their youth, and to follow after the desires of the flesh, and give themselves up to the pleasures of the world. You may now think it would be happiness itself, to live in the indulgence of all your wishes; but a time will come, when you will think very differently, and when you will know what misery he must suffer who disobeys God. See to it then, dear children, that you repent from the heart, and believe in Jesus Christ. Then will your happiness be secure." * * On the subject of love to God, he then addresses them, in one place:—

"Do any of you now ask me, 'What is the love of God?' I reply, that it is of such a nature, that it must be felt, in order to be understood. If I say to you this love is a delightful feeling, which fills the soul, still you would not comprehend my meaning until you

had yourself tasted its sweetness. * * The love of God in your hearts, is the fruit of the influences of the Holy Spirit, by which you are inclined to look upon God as your highest good, to feel a sincere and ardent longing after him, to seek your pleasure, and your peace in Him; to endeavour to please him, to strive to be united to him, that you may have, as the scripture says, the same mind with him. Now if you reflect upon this, you must see that love to God is a thing of great value, and very different from the love of the world * * If you ask how you may obtain this love; I answer, that the love of God to you, is the fountain of all your love to him. To know how to value his love, you must consider his infinite mercy in sending his Son to die for sinners. If you will think of this wonderful love to you, you will see how reasonable it is, that you should love him, and how wicked it must be to turn away from God, who has been kinder than a father to you.

Think not, however, that you will love him of yourselves. This is the work of the Spirit of God, without whose influences, your own

efforts, your reading of the Bible, and your thinking on the love of God to you, will be without effect. You must feel your need of new feelings, and desires, and ask earnestly for the Holy Spirit, to implant that love in your hearts, and lead you in the right way, so that you may be able to look up to God as your father, and friend. You may possibly suppose, that love to God consists in a good emotion or desire, which you may sometimes feel, especially when you pray, and that after this you may sin again. But this, dear children, is not love. Love is constant and unchanging, and is to be discovered by your obedience to God, and your patience under trials, rather than by your feelings. Think of this then, my children! When you are obedient to your parents; when you love to read the word of God and to pray; when you love them who hate you; when you pray for them who injure you; when you are jealous and envious of no one; when you love to be told of your faults, and try daily to correct them; when you feel and act thus, it is a sign that you love God. * * This love you must strive constantly to retain and increase. Your

heart is deceitful and wicked, far beyond any thing that you think, and will incline you to seek the pleasures, and follow the temptations of the world. You must constantly look up to your father in Heaven, for his aid to enable you to command your feelings, control your desires, and direct them in the right way.

"May Jesus Christ, the well-beloved Son of God, have mercy upon each of you! May he purify you by his Spirit, and give you true faith in him! Should you be thus renewed, it will be my rejoicing, not only in this life, but in the great day of account. Oh! that I may be able in that day, to say of each of you here present, and of all who have gone before, and will come after you; "Here am I, Lord, and the children whom thou hast given me." He is your Lord. He has died for you. I commit you into the arms of his love, and to his mercy, which is past all conception!"

We cannot wonder that labouring as he did, the numbers of those who became, under the blessing of God, pious and devoted men, should be great. The Spirit of God usually seconds efforts so faithfully made, and en-

ables us to understand, to some extent, the importance of faithful instruction to children.

In closing this necessarily limited account of the Orphan House, it may be interesting to the reader to state, that this institution is at this time flourishing, and still doing a great deal of good. It has, in the course of time, accumulated considerable property, by the proceeds of which, and of the mercantile departments, it supports itself without the assistance of individuals. Its schools are still large, and the orphan and widow both find a refuge within its hospitable walls. The founder is not forgotten in the midst of all its usefulness. His birth day is yearly celebrated at the Orphan House; and on such occasions the excellences of his character are made the subject of eloquent addresses, and thus impressed upon the minds of each succeeding company of youth, who feel the benefits of his benevolence.

"The memory of the just is blessed." Better to have such an eulogy as is contained in the history of the Orphan House, than to be the conquerer of the world! Better to be embalmed, as Francke, in the grateful recol-

lection of thousands, than to sleep under the proudest monument that has ever covered the remains of earthly greatness!

CHAPTER IX.

His private Life—Labours in behalf of Missions.

We have thus far regarded Francke almost entirely as a public character. We would now willingly contemplate his private life, and set him before the reader in the relations of husband, father, and friend. This will, however, be impossible, as but a few facts have been preserved, which throw any light upon this part of his history. His public employments and duties, were alone noticed by his early biographers, and time has now drawn its veil over the interesting scene of his family circle.

He married, about the time of his appointment to the professorship at Halle, an amiable and pious lady, with whom he lived in the happiest manner, until his death. He had three children. Of these, the first died in in-

fancy; the second lived, and followed the footsteps of his father; became a professor of Theology, arch-deacon of the Church of St. Mary in Halle, and director of the Orphan House. The youngest child, a daughter, was married to the learned and excellent Frelinghausen, some of whose descendants are still living at Halle. One of them, Dr. Niemeier, was lately Chancellor of the University, and a Director of the Orphan House, and the institutions connected with it.

The habits of Francke, as must have appeared, from the amount of labour he accomplished, were those of intense exertion. Scarcely any one department in which he laboured, would not be considered by most men as sufficient of itself. He was, in the first place, a pastor of a church: and though after he entered upon the duties of the professorship, he had one or more assistants in these labours, still they were considerable. As a professor, we have seen that he did his full share of labour. As founder of the Orphan House, he was almost constantly engaged in some way or other. How he found time, in the midst of all this, to write a

volume a year, besides frequent sermons and tracts, even with the assistance of a secretary, is surprising indeed; and it becomes still more so, when we remember that he received frequent visitors, and had a large correspondence.

He was frugal in diet, sparing in sleep, and constant in devotion. We mean by this, that he obeyed the scripture rule of "praying always," or in other words, preserving always a prayerful state of mind. Besides this, he spent the first hour of every day in private devotion; and when travelling, he used to arise at four o'clock for this purpose, that his devotions might not be curtailed. After this, he began the appropriate business of the day. His first thoughts, as he himself states, were commonly directed to the value of time—and his first desires to be enabled to live every day, as though it were the first and last day of his life—the first, as if beginning anew, and with new vigour to serve the Lord; and the last, as though no time would be allowed to him here to perform what he now neglected, or to amend that which he hastily performed.

The value he set upon time may be farther learned from a short extract from one of his lectures, in which he requests the students to make their necessary visits to him as short as possible. "I have not time to converse long with each of my visitors: I can truly say, that when I devote an hour of my life to any one, I feel that I have made him a large present, for an hour is worth more to me, than much money." He refers not here to those who needed his advice, and who remained no longer than necessary, but to those who came without any especial business, or who tarried long after it had been completed.

The little we know of his deportment in the family circle, is contained in an extract of a letter from a friend of his, who lived in his house. "At our table," says he, "the conversation was always profitable; Francke never suffered the subject to be trivial, nor did he give us opportunity, (if so inclined,) to wander from one thing to another; but employed the time either in communicating interesting intelligence in reference to the church, or engaged us in conversation on some practical topic. Sometimes he caused

his little grandchildren to read a passage from scripture for each of us who sat at the table. Thus were our eating and drinking sanctified. In his house, peace and quietness reigned; there was no noise there, no anger, no bitterness, no evil speaking. All the domestic virtues were in lively exercise, and the direction of the Apostle seemed to be fully obeyed, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

It has already been mentioned, that his correspondence was extensive. So numerous were the letters which he was compelled to write, that he found it necessary sometimes to devote to them that time which should have been spent in rest. Not unfrequently his time was so much occupied during the day, that he was not able to commence his writing until after nine o'clock at night. It is much to be regretted, that his biographers have preserved so few of his letters, inasmuch as a character like his must have appeared to peculiar advantage in his epistolary intercourse.

The following letter written in his old age

to a friend in France, will give us some idea of the style of them. It is in reply to a letter in which he was informed that his writings were much esteemed by a Catholic abbot at Paris, to whom they had been useful.

"Though I would not," says he, "be puffed up on account of his respect for me, yet it gives me real pleasure; and especially when I know that it rests not upon any external advantages or dignity of mine, but simply upon the few of my writings that he has read. It gives me much satisfaction to know that what I have written concerning Christ, has pleased and edified him. I am encouraged to hope, that by the blessing of God, I shall in his case attain the great object of my desire and labour, to wit, that Christ may be glorified. I count it the greatest happiness of my life, to be made useful to the souls of men, in bringing them to a saving knowledge of the Redeemer. * * Your information with regard to the abbot Ferrus, encourages me to hope that the prayers which I have offered for him, will be heard on high, and that in the great day of the Lord Jesus, I may be permitted to present him as one of my spi-

ritual children. Give to him the assurance of my sincere love for him, and that I will not cease to pray for him as long as I live. Say to him, that I exhort him, in the name of Christ, to trust in Him alone for salvation, and to pray to him for the Holy Spirit, as a seal of the new birth. Exhort him to be instant in prayer, even though the answer may be long delayed. He will find, that none who wait upon the Lord, will be put to shame. Say to him, that the words of our Lord to Martha, 'Said I not to thee, if thou wouldest believe, thou shouldest see the glory of God,' have often strengthened me. I have kept them in my mind in the midst of trials, and when I have, in obedience to them, been believing and patient, I have sooner or later received an answer to my prayers.....Of the willingness of God to hear prayer, I have lately had a remarkable proof. For the last two years my health had been bad, and although I had taken many remedies, nothing had availed to restore it. Finally, I pleaded the promise of the Lord that, 'if ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done

unto you,' and besought him, if it were his will, to restore me to health. This, my prayer, was answered; and so rapidly and unexpectedly to my physicians, that they said, a higher power was manifest therein. I am now at the age of sixty-four, almost as vigorous as in my youth, yet I do not perform all my accustomed duties, lest I should destroy that which the Lord has made good, or disregard the means by which he is pleased to continue me in this my frail tabernacle."

Besides the other numerous labours of Francke, he was one of the earliest and most efficient friends of missions among the heathen. About the year 1705, he was applied to by the King of Denmark, (who was about sending some missionaries to India, where he had some settlements,) to select from among the young theologians at Halle, some suitable persons to undertake the important work of instructing the heathen. Francke chose, in compliance with this request, Ziegenbalg and Plutschau, who accepted the appointment, and justified, by their fidelity in their stations, the confidence he reposed in them. He continued, until his death, to appoint the

missionaries who went out from Halle; he held correspondence with them, and published from time to time, accounts of their labours and successes. His influence in this way was very important; for had these early missionaries been of the character, which most of the clergy at that time would have chosen, the enterprise would, beyond doubt, have failed entirely. He took an active part too, so far as he had opportunity, in the measures for enlightening and converting the Jews. Few days of his life seem to have been more delightful to him, than that on which some individuals of that nation, received from him christian baptism, in his church at Glaucha.

These facts are interesting, principally, because they display one remarkable trait in his character, to wit, that he employed *every* opportunity for doing good, and that "whatsoever his hand found to do, he did it with his might."

CHAPTER X.

His latter Years—Tours for the restoration of his Health—His Death.

The extraordinary exertions, bodily and mental, which Francke had made in every place in which he lived and laboured, began gradually to undermine his excellent constitution, before he had passed the meridian of life. About the year 1705, his health had suffered so much on this account, as well as by reason of sorrow for the loss of Spener, to whom he was tenderly attached, and who died about that time, that his physicians advised him to travel. This introduced him into a new sphere of usefulness, and one which he did not neglect to employ, for the advancement of the cause of truth and piety. He preached in many of the towns through which he passed, with much effect, and secured, by his truly christian demeanour, many friends to himself, and his institutions. He returned to Halle, after a tour of three months

through Germany and Holland, his health being almost entirely restored.

On a visit which he made to Berlin, not long after this, happening to preach in the church of the garrison, he was, very unexpectedly to himself, favoured with the presence of the King of Prussia. The manner in which he declared the message of his Master, even in the presence of Royalty, occasioned an honourable testimonial to his fidelity. The King said afterwards in the presence of his court, "Francke is a good man; he speaks the truth to every body."

About the year 1717, his health again required a relaxation of labour, and he was advised to travel, and to a considerable distance. The King readily granted him permission to be absent from his post during the time necessary, and he set off in August, accompanied by his son, his faithful friend and fellow labourer, Neubauer, and his amanuensis, Koppen. He travelled through most of the southern principalities of Germany, and visited most of the principal cities, and institutions. People every where flocked to see the man who had attracted so much at-

tention in his country. In most places he was received with the most flattering tokens of love and admiration. He was importuned to preach, and entertained and carried from place to place, free of expense. In some places however he was received as a dangerous man, and the greatest dislike and distrust manifested towards him. But even from such places, he seldom departed without bearing with him the blessings of the people. His humility, his love, and his sincerity manifested in his preaching and conversation, disarmed prejudice, and won upon every heart. "If this be Pietism," said many, "we will all be Pietists; for such were Christ and his apostles! If this be the Spirit of the Orphan House at Halle, who will not rejoice at its establishment!"

One of the most interesting instances of this kind, occurred at Ulm. The ministers of this city were not at all inclined to treat him even hospitably, and especially not willing to open their pulpits to him. He went therefore on the Sabbath, as a hearer, to the Cathedral, where he heard a most bitter sermon against the Pietists, and, of course,

against himself, for whom indeed it was intended. He sat directly in front of the pulpit, and heard it all with the greatest composure. The magistrate of the city was, however, alarmed, lest it should come to the ears of the King, that one of the most eminent professors of his University at Halle, was thus openly abused. He was in doubt what to do, but finally concluded to request Francke, in the most respectful manner, to preach the next Sabbath in the Cathedral. He consented. The house was crowded to overflowing, and Francke, making no allusion to what had passed, preached a sermon upon faith in Christ. This was returning good for evil, in the true spirit of the gospel; and it succeeded in completely silencing all opposition to him. As a farther testimony of regard, a great entertainment was given him at the public expense, and the youth of the city manifested their feelings towards him, by a *torch procession*.* He returned, at length, to Halle,

* This method of expressing feelings of respect, is not uncommon in Germany. Such a scene is described by Mr. Dwight, in his travels in that country. After mentioning that it was intended as a congratulation of Professor Blumenbach, of Gottingen, upon the completion of the fiftieth year of his profes-

on the first of April 1718, much improved in health, and was welcomed with expressions of the greatest joy.

In 1725, he was attacked with a painful and tedious disease, from which he was never perfectly relieved. His health was somewhat amended by an excursion which he took the next summer, but still continued feeble. In November of the same year, a stroke of the palsy lamed his left hand, and rendered him incapable of performing any active duties. He spent the time, principally, in reading works on practical piety, and especially such as treated of the happiness of the saints in Heaven. About this time, he was deprived of the society and friendship of his beloved Neubauer, by his death. Neubauer had de-

sorship, he thus proceeds. "The students arranged themselves in a procession, walking two and two. They carried burning torches of about four feet in length, and marched through the principal streets of the city. A band of Music preceded them, playing a number of the beautiful airs of this country, until they came opposite to the professor's house, when the music ceased, and they gave him three cheers..... They then proceeded beyond the walls of the city, into a large meadow, and threw their flaming torches into a pile, which they surrounded, singing a song of friendship and love. As Blumenbach is a great favourite with the students, they all united in showing him this token of their love." Travels in the North of Germany, p. 81, 82.

voted himself to the Orphan House, almost from its outset, and Francke felt his loss most sensibly, both on account of himself and the institution; but he was well satisfied that his loss was his friend's eternal gain.*

The next winter he experienced a most unexpected revival of his strength, (mentioned in a letter in chapter viii.) which continued so firm, that the next spring he gave notice of his intention to begin his lectures again, with the summer session of the University. But he never delivered any except the first one. He spoke with his usual ease, but closed the lecture with much emotion, by a benediction upon his hearers.

On the 18th of May, he partook of the sacrament of the Lord's supper, for the last time in his church. He was in a state of great bodily weakness, but his faith and love were strong, and were invigorated by the delightful privileges of the sanctuary.

On Saturday of the same week, he was

* The following was Neubauer's will—"I wish to be buried without parade. Let there be no sermons, nor eulogies for me. I was born at Disdorf, in the year 1666. This, and the time of my death, is enough for my biography. My little property I give to my mother."

carried at his own request into the garden of the Orphan House, where, as if in anticipation of his departure, he poured forth his soul in a fervent, and, to those who stood around him, most impressive prayer. He recounted therein the mercies of the Lord, almost from his childhood, and especially, for bringing him to a knowledge of the Saviour. "Often" said he, "have I wandered from thee, and sinned against thy grace, but thou hast pardoned me, restored to me the light of thy countenance, and given me new strength to follow after thee. Thou hast sometimes so filled me with joy, that it seemed my heart would break. Thou hast enabled me to make a covenant engagement to be thine, and to say, "Lord be thou my God, and I will be thy servant, and thy son." He then thanked God for his goodness, in making him the means of converting men to him, and prayed most fervently, that his influence might be perpetuated when he was gone. He thanked the Lord for the Orphan House, and for all the favours attending it. "Sometimes," said he, "I have said with myself, 'how long will these thy mercies continue?"

Still thou hast opened thy hand to me. When I laid down at night, there was always some favour of the day to remember; and when I arose in the morning, still, blessed God, thou hast loaded me with benefits, and hast said to me, 'Thou shalt yet see greater things than these.'" He then prayed for all his spiritual children—for a little book which he had just published—and for the friends who were with him—and closed by making mention of the name of Jesus, as the ground of confidence, and of his assurance that God would hear his prayer for His sake.

The next day his disease increased in violence, and he began rapidly to decline. His prayer now was, that God would teach him not only to labour, but to suffer according to his will, and in such a way as would edify those around him.

A day or two afterwards, in the midst of very severe suffering, he said, "Those who have washed their garments, and made them white in the blood of the Lamb, came out of great tribulation.—My portion of affliction has been small as yet: but I have suffered some within the last few days, and may yet

be one of those who, through much affliction, enter into the kingdom of Heaven. My weakness is very great: help thou me, oh my Father."

On the first day of June, the heat was very oppressive, and he suffered much from it. "Oh! when I stand," said he, "in new vigour in the heavenly country, at the resurrection of the just, the heat will no more oppress me:" and afterwards, as his disease continued to gain ground, "Lord, we will wait on thee, until thou hast mercy upon us." Towards evening, he awoke from a troubled sleep, praying thus, "My Saviour and my Lord, with what joy shall I behold thy face! I thank thee for thy love wherewith thou hast loved me, even when dead in sins. Thou art my confidence and my rest. Thanks be to thy name, that thou hast given me not only life, but all things. Without thee we possess nothing—with thee all things."

During the night, he prayed at one time, without interruption for a half hour, in such language as this—"I would praise thee, dear Saviour, that thou hast purified me from sin, and made me a king and a priest unto God.

I would bless thee, that thou hast led me, through life, as a tender mother does her little child. Oh! forgive me, if during my pains I have not kept my will completely in subjection to thine: support me by thy power even to the end. I know that thou art faithful! Thou wilt not leave nor forsake me; thou wilt raise my body from the dust again, and I shall be presented, purified and adorned, before thy face with exceeding joy! How glorious and how happy shall I be, when for the first time, I shall behold thy blissful face!"—He then commended the Orphan House to God, praying that it might be the means of doing much good, and closed his prayer, by committing his soul into the hands of the Redeemer. "Lord Jesus, to thy faithful hands I commit my soul, Amen! Amen! Hallelujah!"

In this frame of mind, which breathed more of heaven than earth, he continued to endure, for the next three or four days, the sufferings which were wearing away his strength, and preparing his spirit for its emancipation. He mentioned it as a great favour, during this time, that so many com-

forting and encouraging texts of Scripture came constantly into his mind. On Friday the sixth of June, he said, "The way to glory is by the cross. I take the cup of affliction willingly, but it is not for me to drain it." His friends then sang a hymn for him at his request; and after it, he gave himself again away to the Redeemer. "My faithful Saviour," said he, "I have given myself, body and soul, into thy hands, and therein would I abide."

Finally, the day of his deliverance arrived. Early in the morning, his son-in-law Frelinghausen came to his bed side, and Francke expressed his belief, that his end was drawing near. Frelinghausen repeated to him a scripture promise for his support and encouragement. About eight o'clock he prayed the Lord to enable him to be entirely conformed to his will, both in living and dying. To his wife who stood near him, he expressed his wish to enter the conflict which was approaching, with the proper feelings.

Not long after, he awoke from a short sleep, saying, "My dear Father!" When he was asked how he felt, he replied, "God will

continue to support me. My soul has cast itself upon him—Lord! I wait for thy salvation!"*

About eleven o'clock, one of his brother professors addressed him in the language of Isaiah xliii. 1, "Fear not, saith the Lord—I have called thee by my name, thou art mine; when thou passest through the waters, I will be with thee, &c." He said, "God grant that it may be so, through his almighty power."

He became now gradually weaker and weaker, but still had strength to speak to a friend of his, who had just arrived in Halle, and desired to see him. A few moments afterwards, his wife asked him "if the Saviour were still near." He replied in the affirmative. He then fell into a gentle slumber, which continued until evening, when, without a struggle or a groan, he resigned his soul into the hands of the Redeemer.

He died on the 8th of June, 1727, in the 65th year of his age. The manner in which the intelligence of his departure was received,

* These words he repeated very frequently, during his illness, both in Hebrew and German.

proved the extent of that esteem which was felt towards him. Almost the whole city came to take a farewell look at his remains, and sermons, and eulogies, and poems, appeared almost without number, in memory of him. These little tokens of regard have been long forgotten, and more than a century has elapsed since he whom they commemorated has entered into his rest; but the name of Francke will live as long as the Orphan House, and I had almost said, while true piety is to be found in Germany. Most of the piety which has existed in that country, since his day, has owed its origin, under God, principally to him, and his coadjutors; and to those who, in the midst of the formality and infidelity of many of the German churches at the present day, seek the true light, Francke and Spener, and others of like character, will be dear, as models of faith and zeal.

The history of the character and labours of Francke, is full of instruction; but it is so easy for those who read biography to discover and apply its lessons, that any minute detail of them will be unnecessary. It will not, however, be amiss to mention in a few

words, the most striking features of his character, and the improvement which may be made of the success of his labours. And as to his character, the most remarkable of his graces was *faith;* a strong confidence in the promises of God, and a firm conviction of the truth and importance of his revealed word. He seemed to live in a different world from most men, and to feel the force of motives, to which those around him were to a great degree insensible. The reason was, that he had that faith which is "the evidence of things not seen," and which brought the eternal world, and its solemn realities so near, that he could keep them in view, in all that he did. This was that which sustained him amidst persecution and contempt, and enabled him to endure, without repining, the labours in which he was so abundant. He was living, not unto himself, but to Him that died for him; and he counted all but loss, in comparison with the attainment of a crown of life, and the approbation of his master.

From faith, as the beginning, flowed all the other graces of the Spirit. His love to men was remarkable. In all his deportment,

we never heard of an unkind word, even to his enemies. Like the Lord Jesus, he delighted in doing good, and from the purest motives; for his own temporal interest was never subserved thereby. There appears to have been the greatest harmony in his excellences, no one being cherished to the exclusion of the rest. He seems to have made as near an approach, as is possible for man, to the model which the Apostle has drawn for us of a child of God, when he says, "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

Another striking fact in the history of his life, is the great success of his benevolent efforts. This was owing, under God, not to any superior degree of worldly wisdom, but to his *faith*. This led him to inquire what was the path of duty, and to go forward in that path, leaving the provision of means, and the complete disposal of them to God. He neglected, it is true, no effort which prudence could suggest; but his hopes of success were in the arm of God alone.

And what may we learn from his history? One plain lesson is, that the

amount of good which we may do, is immense. There was nothing that Francke attempted, which is not practicable at the present day. We may labour for the salvation of our fellow-men, for the education of the ignorant, for the relief of the distressed, and for the extension of the knowledge of the gospel among the heathen. We may, like him, preach the gospel and circulate Bibles and tracts; and we too may have that faith which overcomes the world. The fields of usefulness are even wider now, than at his day, and the encouragement to labour in the cause of truth far greater; and all that is needed to make the influence of hundreds of Christians, at this time, as great as his, is devotion to the service of God.

Another truth taught us by his life is, that the ways of religion are those of happiness. It is a too general impression, especially with the young, that piety cannot be attended by enjoyment, because it demands such sacrifices of personal feeling. Consideration would show them, however, that so far from being a correct opinion, the very reverse is true. The Christian derives pleasure from

self-denial and sacrifices, because by enduring them, he honours Him who is dearer to his soul than all things else. And, in addition to this, he has the satisfaction of knowing, that they tend to make the world less dear—to deliver him from a slavish dependence upon external objects for consolation—and fit him for higher and holier enjoyment. This is most clearly illustrated in the life of Francke. There appears never to have been a time after his conversion, though he was frequently in the midst of severe trials, when his peace and happiness were not both more pure and more complete than the highest that the world affords. This is the promise of the Saviour to his followers;—"verily I say unto you, there is no man that hath left house or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present life, and in the world to come, life everlasting." May the reader have the happiness to realize in himself the rich blessings of this promise, both here and hereafter!

THE END.

DATE DUE

JUN 15 1984

JUN 15 1985

JUN 15 1987

GAYLORD

PRINTED IN U.S.A.

Princeton Theological Seminary-Speer Library
1 1012 01050 1114